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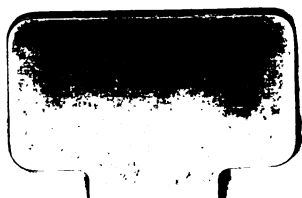
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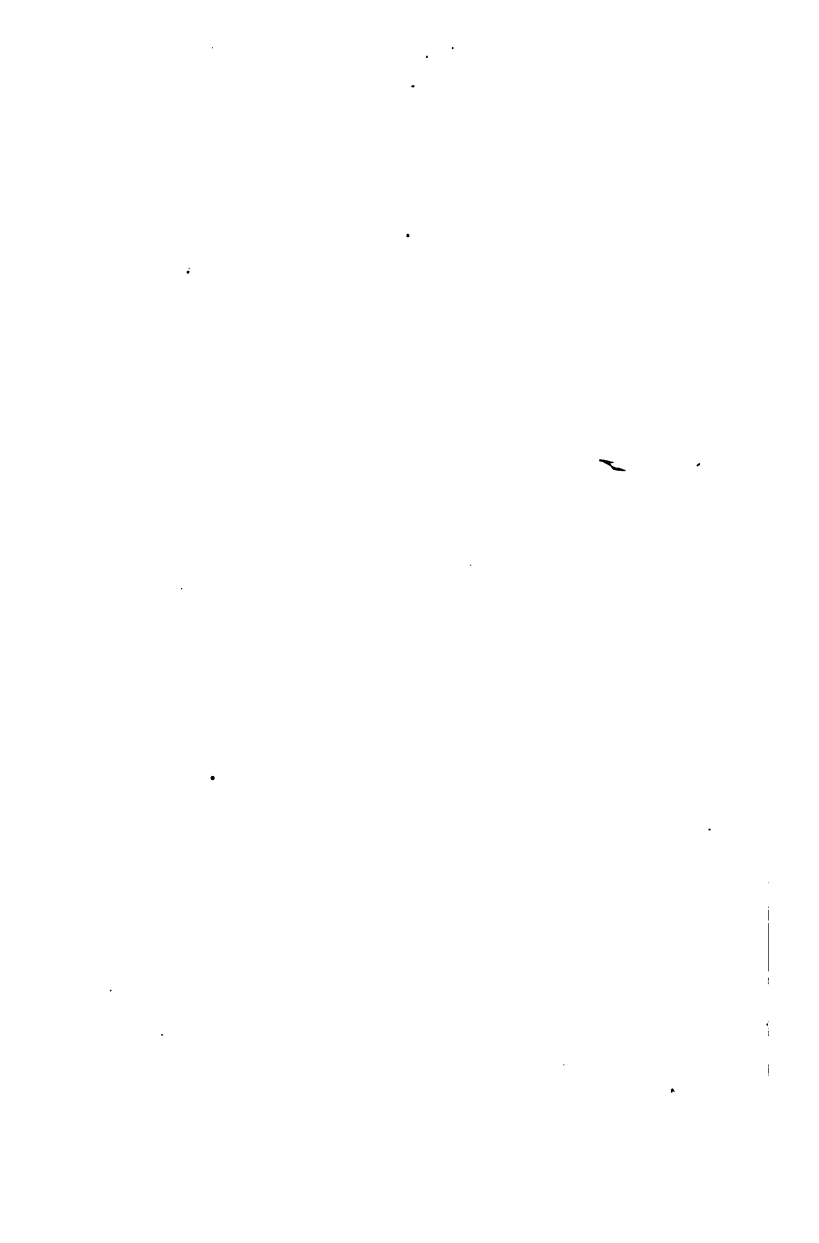
FIGURES AND TYPES  
OF THE  
OLD TESTAMENT.

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ON  
THE FIGURES AND TYPES  
OF THE  
OLD TESTAMENT.

BY  
THE REV. J. R. WEST, M.A.,  
VICAR OF WRAWBY WITH GLANDFORD BRIGG,  
LATE FELLOW OF CLARE HALL.

"ALL THINGS ARE DOUBLE, ONE AGAINST ANOTHER."—ECCLES. XLII. 24.

LONDON:  
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**The profits, if any, will be appropriated towards the restoration  
of Wrawby Church.**

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# ON THE FIGURES AND TYPES

OF

## The Old Testament.

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NOTHING is more natural or pleasing than to use some imagery or figurative language, when we wish to convey instruction.

When S. James would convey admonition concerning the proper government of the tongue, what propriety and force there is in the similitudes that he uses. *If any man offend not in word, the same is a perfect man, able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body. Behold also the ships, which though they be so great and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.* And presently, *"Behold how great a matter a little fire kindleth."*

And how did our SAVIOUR Himself use the same style continually; teaching the people the mysteries of His kingdom by parables and signs taken from the ordinary scenes of nature. *"Without a parable spake He not unto them."*

For it is often difficult for mere abstract truth to enter by itself into our minds; but by the help of some analogy or comparison our difficulty is at once removed.

The Apostle S. Paul, for instance, in his discourse on the Resurrection, in 1 Cor. xv. 35, &c. appeals in a most instructive and convincing manner to the analogies of nature, and so removes objections and difficulties from our faith in that mystery.

Indeed, to those whose eyes are open to see it, nature often confirms what revelation teaches. Even in the natural Creation we may now discern symbols, and tokens, and types of the mysteries of revelation; such as for instance of the TRINITY and of the Incarnation, in remarkable and significant dispositions of a double and three-fold kind.

And what can be a more plain and striking type and emblem of the present, the intermediate, and the glorified state of man, than that transformation of many animals which is continually taking place before our eyes? Many of them, after a torpid state, like death, recover the powers of life at the proper season, by the influence of the sun; some, after burial under the earth, or submersion in water, during the whole winter. Some, first of all, crawl upon the earth as helpless worms, like ourselves; then they are shut up for the winter in a covering which answers the end of a coffin, wherein they are invisibly and marvellously transformed; and at last, when the sun of spring-tide calls them, they come forth in beautiful and glorious array, no longer crawling worms of earth, but the winged inhabitants of the air of heaven.

Did not the Author of nature know and intend this to be a visible type of our own transformation and resurrection? Do we not perceive His mind herein aright?

As the same law that guides the motion of any little stone that we throw at random into the air here below, guides also all the vast worlds that revolve on high around the sun ; so do the operations of nature in the visible Creation often correspond with the greater and higher mysteries of our being ; and so may the great principles of grace and truth, which are now revealed to us in this last dispensation of the Church, be often perceived in manifold ways embodied and prefigured in the history of persons and of events, and in the institutions of religion, in the former inferior dispensations ; and by means of the lower we are often led on to a better understanding of the higher. For the shadow gives a true outline of the substance, the type conveys the leading and essential idea, and prepares us for the more full and complete knowledge of the antitype.

For all things are the works of One Divine mind ; and if we may so speak without irreverence, the same Divine idea seems to have been often carried out and openly executed before us in a variety of ways.

If we examine the construction of the lower animals, created before man, we may perceive at once an evident relationship and likeness to the construction of man. Having fore-determined the construction of man, the Master-piece of this Creation, the Creator seems to have embodied that construction beforehand in various parts and inferior degrees in many of the lower animals. Man, if we may so speak, was the model creature in the Divine fore-knowledge ; other creatures were first of all constructed in various and increasing degrees of likeness to that model ; till at length, on the last day of the Creation, Adam himself was created, some likeness and image of the Great Creator.

This love of order, this unity of design, which is

now seen to exist so very remarkably in the natural creation, may be also traced in the gradual development of the higher mysteries of CHRIST, in the wonders of the new Creation, the kingdom of the Second Adam.

The former dispensations of the Church were all so ordained as to be preparatory to this last one. They were all full of analogies and types and shadows of what was coming. As not one sparrow falls to the ground without the providence of GOD, so every single event has been ordered throughout from the very beginning by the incessant agency of the same Divine Providence.

The Person and the kingdom of the Second Adam were fore-ordained in the Divine mind; and for them all was made to prepare the way even from the beginning. Many types and figures, partial of course and imperfect, were first of all ordained during the preparatory dispensations, foreshadowing, with various degrees of likeness, the Second Adam and the mysteries of His kingdom; till at length, in this the last day of the Church on earth, the LORD from heaven was made the Second Man, and His kingdom began, a kingdom that shall never be moved. Then *the great mystery of godliness* was revealed, GOD the SON Incarnate, the Head of all Creation.

And now on looking back, we can more clearly perceive, with reverent amazement, how GOD had been disposing manifold events, histories, and institutions, so that they might be in various ways types and figures of what was coming.

For instance, the person, the character, the history, the death, the resurrection, and the ascension of our SAVIOUR, may be seen evidently prefigured in the history of other remarkable persons, who, in former dispensations of the Church, were in their day in some sense saviours.

Some of these persons were exceedingly different from others, and the events of their history were very various. But their lives were purposely ordered by the Divine Providence, so that they might, one in one point and another in another, bear resemblance and conformity to the Image of Him Who was coming. His character and history was to comprehend them all.

In the Jewish dispensation, a complete system of positive ordinances exists, of the most instructive nature, Divinely ordered for the very purpose of being types and figures of the Person and kingdom of the MESSIAH.

It is therefore always a pleasing and instructive employment for us to look back and examine those sacred types and figures and ordinances which are written in the Old Testament for our learning; for so shall we come to understand better those infinite mysteries in the midst of which we are now placed in the kingdom of our LORD GOD Incarnate.

Indeed, the language of the Gospels and the Epistles is unintelligible in some places without a previous knowledge of the Jewish laws and ordinances. Neither has the Gospel taught anything but what was *signified* and *prefigured* in the Jewish Church. Through some of the institutions of Moses it is that we have our best and chief knowledge conveyed to us concerning the present offices of our ascended LORD as the Minister of the true sanctuary above.

May our faith be confirmed, and our adoration deepened, and our understanding enlightened, by the consideration of these ancient preparatory types and signs which foreshadowed the kingdom of the CHRIST.

## I. CREATION.

Manifold types and shadows of the New Creation were forecast even from the very first from the Creation of the natural world. For known unto GOD were all His works from the beginning. The history of the natural Creation is in some sense a pattern of the new Creation in CHRIST JESUS.

As the natural world was created by the Holy, Blessed, and Glorious TRINITY, so is the new world, the kingdom of the Second Adam. In the natural world GOD created all things, yet by His SON, and by His SPIRIT. (Compare Heb. i. 2; S. John i. 3; Gen. i. 2.)

In the second Creation, when we are born again, we are born "*of* GOD," (S. John i. 13,) yet are we created again "*in* CHRIST JESUS," (Eph. ii. 10,) and "*born of the* SPIRIT." (S. John iii. 6.)

For when the first Creation had fallen into ruin, and the Divine Image in which we were originally made had been spoiled through sin, and we could no longer bless GOD for our Creation, and it would have been better for us if we had never been born at all;— behold, the Holy, Blessed, and Glorious TRINITY again exercises power, wisdom, and goodness towards us in heavenly miracles and mysteries infinite and unspeakable.

The FATHER, of His Eternal Love, sent the SON, to be the Saviour of the world.

The Eternal SON, being Incarnate, was made the New Man, our Second Adam; to redeem us from the curse of our fallen state, to wash us from our sins in His own Blood, to convey to us life and glory again for ever, to be the New Beginning of the Creation of GOD. (Rev. iii. 14.)

And the HOLY GHOST is sent down, on the Ascension of our LORD GOD Incarnate, to regenerate us, to work within us both to will and to do, to sanctify us for ever.

As before the operation of the Eternal SPIRIT "*the earth was without form and void, and darkness was upon the face of the deep;*" so also are we in our fallen state a mass of darkness and confusion, "*dead in trespasses and sins.*"

But as we read that *the HOLY SPIRIT moved upon the face of the waters*, to give motion, and heat, and order, and life to all things; even so it is again in the greater work of the Regeneration of all things. The same SPIRIT again moves upon the face of the waters in our new Creation. For our entrance into the kingdom of GOD Incarnate, our new birth into the second Creation, is expressly said by our SAVIOUR Himself to be "*of water and of the SPIRIT.*" (S. John iii. 5.) In the Holy Sacrament of Baptism therefore, instituted for that very end by the Divine Head of the Church Himself, we are made members of the New Man, through the operation of the HOLY GHOST.

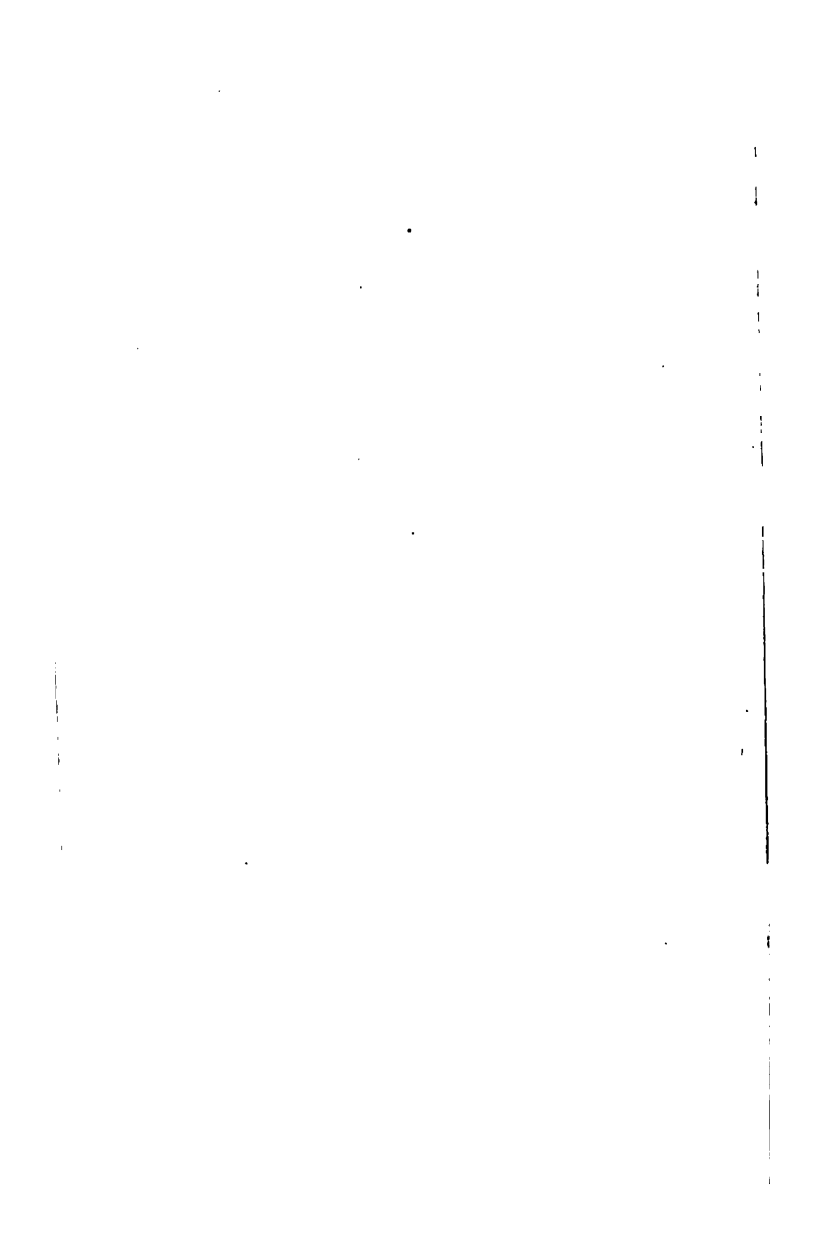
Moreover, we observe, (Gen. i. 20,) that *the waters* first yielded that which had life; the things thus *born of water* were the first that received the Blessing of GOD.

Thus wonderfully is it true that "*GOD layeth the beams of His chambers in the waters,*" both in the first and in the second Creation. Both in the first natural Creation, and in the present Regeneration of all things, [which began on the Incarnation of the Eternal Word,] are there the same Divine Agents and Instruments.

The first cast before it from the very beginning some shadow of the second, the greater work of GOD.

Moreover, *the very order* of the first Creation seems





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seem more awful, some more pleasant, but all unite in infinite perfection and harmony in the One Godhead.

But to this Original Light can no man approach.

For the use of this world the Sun was afterwards created to be the great Centre of Light. So now the Second Person of the One Eternal Godhead has been made Man, to reveal to us the Divine Light in such measures as are fit and good for us. He is *Light of Light*, and in His Light we are able to see Light. He is "*the Light of the world*," the LORD GOD Incarnate. He is the Sun and Centre of our system.

"*GOD, Who commanded the Light to shine out of darkness, hath shined in our heart, to give the Light of the knowledge of the glory of GOD in the face of JESUS CHRIST.*"

Here we may observe that the types, and figures, and symbols of Holy Scripture have necessarily introduced something figurative into our worship. We keep up the primitive custom of the early Christians of worshipping with our faces towards the east, to express our relation to the true Light, which arose in the east, like the natural sun, upon them that were in darkness. Our churches are built towards the east. Our dead are buried with their faces looking to the east; and when we repeat the astonishing articles of our heavenly faith in things unseen, we turn ourselves to the east. The primitive Christians also called their Baptism their *illumination*, to which S. Paul refers also in Heb. x. 32. [See also 1 S. Peter ii. 9; and Col. i. 13.] When the converts renounced the powers of darkness at their Baptism they turned to the west, and when they professed the faith in the Creed, they turned to the east. And it is also an ancient custom of the Church to have two lights on the holy table of the LORD, as symbols of Him Who is the Light of the world, both to Jew and Gentile.

### III. THE SUN AND MOON.

The Sun and Moon are often spoken of as types and figures of CHRIST and His Church.

Our LORD is called by the Prophet Malachi, "*The Sun of Righteousness*." And He said Himself, "*I am the Light of the world*." And not by mere accident surely is it written that the Disciples came to the Sepulchre, that glorious Easter morn, "*at the rising of the Sun*." (S. Mark xvi. 2.) For He is the Light, and the Life, and the Mover, and the Glory of all things. Oh how different is that day on which we can behold the clear bright shining of the Sun, to that on which his face is hidden by the dark clouds of this earth; whilst therefore there be many that say, "*Who will show us any good?*" it is the chief prayer of the true Christian, "*LORD, lift Thou up the light of Thy countenance upon me*." [Compare also, 2 Cor. iv. 6.]

The moon is a very remarkable type of the Church.

As the moon has no light of her own, but all is borrowed from the sun, so the Church has nothing of her own but what is bestowed upon her by her Divine Head. She can only enlighten us by reflecting His light.

As the moon was created to govern the night, when the sun is absent from us, so the Church was instituted by the same LORD to direct and guide us during the night of His absence; for it is written that "*the Church is the pillar and the ground of the truth*;" (1 Tim. iii. 15;) that is, "*the Church is a witness and a keeper of holy writ*," (Art. xxii.); she was instituted to be a strong and visible pillar, to support the truth of GOD, by her uniform and universal voice, during the absence of our LORD, giving us the true interpre-

tation of His word amidst the ever-changing and conflicting opinions of men.

As the moon has always the same face turned towards us, so the Church is always to keep that one faith before the world which was once for all delivered to the Saints.

As the moon is ever waxing and waning, so the Church on earth is ever passing through seasons of prosperity and adversity, sometimes seeming to be utterly destroyed.

As when the earth comes between the sun and the moon, the light of the moon is eclipsed, so when the world fills the Church and worldly men occupy her offices, her Divine light is for the time hindered and darkened.

The coming of the new moon signifies the renovation of the Church; and so the new moons were appointed to be kept as religious festivals in the Jewish Church, being, S. Paul says, "*a shadow of things to come*," (Col. ii. 16); a figure of that new and most glorious Dispensation of the Church begun at the coming of the MESSIAH. [See No. 45.]

Thus do things natural speak to us of things spiritual.

Thus do the visible things of the kingdom of nature speak to us of the invisible realities of the kingdom of grace. Thus do all things even from the beginning speak concerning CHRIST and His Church.

---

#### IV. ADAM.

Saint Paul says in Rom. v. 14, that Adam is "*The figure of Him that was to come*."

And in 1 Cor. xv. 45, 47, he calls our LORD JESUS CHRIST, "*The last Adam*," and also, "*The second Man*."

From these expressions of Holy Scripture we plainly learn that Adam is in several respects a type or figure of our SAVIOUR.

1. This may be seen if we consider, first, that he was a *New Creation, the First Man*.

He was made by the hand of GOD Himself, so that S. Luke calls him in a special sense, "*the Son of God*." (iii. 38.)

Even so the Eternal Word, the second Person in the Holy Trinity, is now a new and wonderful Creation, the head and beginning of a new Creation. (Rev. iii. 14.) He is now made *the Second Man*. This is the very wonder of Eternity, that the LORD from heaven has become Incarnate.

As Adam possessed a two-fold nature, consisting of body and soul; so now the Second Adam has united in Himself two natures, the Human and the Divine, in a most marvellous mystery. (1 Tim. iii. 16.) So that as the body and soul is one man, even so GOD and man is one CHRIST.

And as Adam was made in the image and likeness of GOD, so our SAVIOUR is said to be, "*The brightness of the FATHER's glory, and the express image of His Person*." (Heb. i. 3.)

Thus then as Adam was the first man in the natural world, even so is now CHRIST in the kingdom of heaven. He is the New Man, the beginning of the New Creation, the First Man of a glorified, incorruptible, humanity.

Here is the very foundation of the Christian Religion.

2. Next, Adam is a type of our LORD, if we consider him as *the first father*.

Adam was created, not that he might remain alone, the only one of his kind, but that he might be the father of all mankind, the root and beginning of a

whole family. He is the father of us all. We are all partakers of his flesh and of his bones, born in his image. He was made "*a living soul*," (1 Cor. xv. 45,) in order that he might convey natural life to all his children. We have all received our natural life through him.

In like manner, we all receive our spiritual and eternal life from the second Adam. The LORD from heaven was made the New Man, not that He might remain alone in the glorified human nature, but that He might communicate it to us also, and become the Father of a whole family, "*the Head of the Body, the Church*." (Col. i. 18.) For He has been made "*a quickening Spirit*," in order to convey life to us who were cut off from GOD, and dead in trespasses and sins. We are new-born, created anew, in Him. We enter the New Creation by being made members of the Second Man, Who is our Divine Head. Our union with the Second Adam is as real and actual as our union with the first. For as S. Paul writes, "*We are members of His Body, of His Flesh, and of His Bones*." (Eph. v. 30.)

This is the fulfilment of Isaiah's prophecy, that our LORD should be called "*the everlasting Father*," or more properly, "*the Father of the Age*;" that is, the Father of the Final Dispensation, the Father of a Generation which should have no end.

And we are new-created as members of the Second Man, in order that we may be "*conformed to His Image*," (Rom. viii. 29); that we may "*grow up into Him in all things*." (Eph. iv. 15.) This, if we are doing, through the daily renewing of the HOLY GHOST, then our hope is full of glory, even that in the morning of the Resurrection we shall be made more perfectly "*like Him*," Who is the Second Man, in body, soul, and spirit, for all the ages of Eternity. (1 S. John iii. 2.)

3. In the third place, Adam is an express type of our SAVIOUR, if we consider him as *the First Husband*.

GOD caused a deep sleep to fall upon Adam; and then He formed Eve out of his opened side, and presented her to him, to be *one with him*, "*bone of his bone, and flesh of his flesh*;" and to be the mother of all living.

In like manner the deep sleep of death fell upon the Second Adam when He hung upon the Cross; and from His pierced side there were taken the two great Sacraments of the Gospel, which are the chief means of grace and life to the Church.

The Second Adam was content to sleep the sleep of death, that He might give life to His beloved spouse, the Church. He poured forth from His wounded side "*both water and blood*," (1 S. John v. 6,) in order "*that He might sanctify and cleanse the Church, with the washing of water, by the Word; that He might present her to Himself, a glorious Church, not having spot or wrinkle, or any such thing; but that she should be holy and without blemish*." (Eph. v. 26.)

And so the Church is now for ever, O amazing mystery, a part of Himself, one with Himself, one with the Incarnate SON of GOD; "*for we are members of His Body, of His Flesh, and of His Bones*." (Eph. v. 30.)

As Adam therefore was *the first husband*, so he is the figure of CHRIST, the Last Adam, Who calls Himself the Husband of the Church, "*which He so loved, and for which He gave Himself*." (See Rev. xxi. 9—11.)

4. Fourthly. Adam is a type of our LORD, inasmuch as he was *the public representative, or the covenant head of our race*.

Adam was placed under a covenant in Paradise. Immortal life was promised him, so long as he obeyed the command of GOD and partook of the Sacramental



Tree of Life. But, "*by the offence of one, judgment came upon all men, to condemnation,*" (Rom. v. 18.) For Adam was the representative and covenant head of our whole race. We all fell in him. All of us, as his children, are born in the same state of condemnation as that into which our first father by transgression fell.

But as sin and death are derived to us all from the first Adam, even so righteousness and life are derived to us all from the Second Adam. The first Adam was tempted and fell; but the Second Adam endured the temptation and destroyed the power of the tempter. He came to undo the effects of Adam's fall, and to re-instate us in all our original glory, and more. He came that we might have life again, and that "*we might have it more abundantly.*"

What we lost, as members of the first Adam, that we more than recover as members of the Second Man. As in Adam we are all *condemned*, so in CHRIST are we all *justified*. We have been redeemed from the curse of our fallen state, and reconciled to GOD, and restored to the Tree of Life, through the obedience and righteousness of CHRIST, Who is the Second Covenant Head of our race. GOD has made a new covenant of grace with us, in and through CHRIST our LORD. He is "*the LORD our Righteousness*;" we are accepted *in Him*, as *members of Him*, as *one with Him*. (Read Rom. v. 12, to end.)

5. In the fifth place. Adam was made *lord and king of the world*.

GOD said to him: "*Have dominion over every living thing that moveth upon the earth.*" And also, "*Whatsoever Adam called every living creature, that was the name thereof.*"

Even so, "*the whole family in heaven and earth is named of our LORD JESUS CHRIST.*" (Eph. iii. 15.)

*"All things are gathered together in one in CHRIST."*  
(Eph. i. 10.)

All in heaven and earth make up His one family.

And on the Ascension of the Second Man into the glory of the FATHER, He was made LORD and KING. As He was just about to ascend, He said, "*All power is given unto Me, in heaven and earth.*" (S. Matt. xxviii. 18.) Then GOD "*gave Him to be the Head over all things to the Church.*" (Eph. i. 22.) Having been made a little lower than the Angels, that for our sins He might taste the bitterness of death, then He was most highly exalted, even in our perfect humanity, and crowned with exceeding glory, "*KING of Kings and LORD of Lords;*" and "*of His government there shall be no end.*" (Isa. ix. 7.) Here is our grand glory; the New Man, the Second Adam, King of Glory, LORD of all.

## V. EVE.

Our first mother, Eve, is a remarkable type or figure of the Church of CHRIST.

1. She was formed out of Adam. Her body was an extension of his. For GOD caused a deep sleep to fall on Adam, and then from his opened side He took of his substance, and formed for him another body, which, however, should be always one with himself; "*and they twain shall be one flesh.*" (Gen. ii. 24.)

This is a great mystery, but it relates to CHRIST and His Church, as S. Paul expressly says. (Eph. v. 32.)

CHRIST, the Second Man, loved the Church, and purchased it with His own Blood. (Eph. v. 25; and Acts xx. 28.)

Out of His wounded side, when He fell into the sleep of death on the Cross, there was taken His Spouse, the Church.

For the two holy Sacraments, which convey life to us from our Divine Head, have their fount and origin in the Water and the Blood which issued forth from the CHRIST crucified.

Now therefore it is written that the Church is "*the LAMB'S Wife, having the glory of God*" given unto her. (Rev. xxi. 9 and 11.)

"*Now we are the Body of CHRIST, and members in particular.*" (1 Cor. xii. 27.)

The Church is the Mystical Body of the Second Man, one with Him for ever, the glorious Bride of CHRIST. (Rev. xxii. 17.)

The Church is the "extension of the Incarnation," "*the fulness of Him that filleth all in all.*" (Eph. i. 23.) For we are made, in our new Creation, "*Members of His Body, of His Flesh, and of His Bones.*"

2. Again, as Eve became the mother of all living, so now the Church is called "*the mother of us all.*" (Gal. iv. 26.)

None could be naturally born, save of Adam and Eve; so none can be spiritually born, save of CHRIST and His Church. None can have God for their Father, who have not the Church for their Mother. For in the Church alone are the two great Sacraments of the Gospel, which convey life to us; through which we obtain mystical union with the Incarnate SON of GOD, Who is our life; in the one of which we are made members of CHRIST, and in the other, our life is continually supported by His most precious Body and Blood.

## VI. PARADISE.

Paradise was an eminent type of the Church of CHRIST, the true Garden and Vineyard of the LORD.

1. First of all it was a sacred enclosure fenced off from the rest of the world, planted by GOD Himself. So the Church is a Divine institution made by our LORD Himself, separate from the rest of the world, the holy Vineyard or Garden of the LORD. It is in the world, yet not of the world; no human institution, but planted by GOD manifest in the flesh.

2. As paradise was made for the happiness of man, adapted to all his wants, filled with every thing both good and pleasant, so also it is with the Church of CHRIST. It is made for our happiness and salvation, full of every spiritual blessing. (Eph. i. 3.) Herein especially is the presence of GOD granted to us, as it was to our first parents in Eden.

3. As man was not created in Paradise, but placed there by GOD after his creation; so likewise we are not born in the Church, but are put therein at our baptism.

4. As Adam was placed in paradise under a covenant, so are we also made members of the Church under a covenant. The blessings of the new covenant of grace are then granted us, and repentance, faith, and obedience are required of us all our days.

5. As Adam was tempted even in Paradise, and so broke his covenant and lost his blessings; so is our life in the Church on earth a season of continual temptation, by means of which many are overthrown and stripped of every blessing, and finally cast out of the kingdom of CHRIST for ever, becoming "*twice dead*."

6. As Adam was placed in the garden of Eden, not

that he should be idle, but that he should *dress it and keep it*, even so are we now put into the Church not to be idle, not to live for ourselves, but to work for God, to improve our talents for Him, and to edify the Church by good works.

7. Especially should we mark the two sacramental trees which God planted in Paradise.

If our first parents partook of one of these, they would gain a knowledge of evil as well as of good, which was therefore forbidden them ; but of the other if they partook, they would receive continual supplies of life and strength even unto immortality. Not that there was any virtue in the fruit of the tree of life to produce this effect of itself, but it was commanded to be eaten, and by it, as by an instrument, God would convey inward life from time to time. There was *the outward visible part* of this original sacrament, and also *the inward heavenly part* given of God in the use of the outward part.

These two trees were thus of the nature of sacraments to our first parents, and were the first types and figures of the two great sacraments instituted by our LORD in His Church.

In one sacrament we have the tree of knowledge, in the other the tree of life.

Of good we have lost the knowledge, but through the sacrament of baptism we have access to such heavenly grace as may enable us to attain unto the knowledge of righteousness and true holiness.

In the other holy sacrament, the tree of life is restored unto us. For therein are we made partakers of the most precious Body and Blood of CHRIST, the Eternal SON Incarnate, which is the spiritual food of our souls : as our LORD has said, "*Whoso eateth My flesh, and drinketh My blood, hath eternal life ; and I will raise him up at the last day.*" And in this sacra-

ment it is that He says to us, "*Take, eat ; this is My body,*" and also, "*Drink ye all of this ; for this is My blood.*"

The outward part of the sacrament has no virtue to convey this Divine gift of itself, but by the institution of CHRIST the inward grace is given to those who rightly receive that outward part ; and the inward grace is meat indeed and drink indeed, even the life-giving Body and Blood of the eternal SON of GOD Incarnate.

Here, therefore, is *the food of immortality* again granted us ; here is the true tree of life, of which we should continually partake, for the sustenance of the life of our souls, for the preservation both of our bodies and of our souls unto a glorious immortality.

8. Moreover, as Paradise was watered by a river, which was parted into four streams, so is the Church, the Garden of the LORD, made glad with the river of GOD, even with His Holy Word, which is parted into four heads in the four holy Gospels.

Thus then are the mysteries of the kingdom of CHRIST foreshadowed even from the beginning.

Thus does the book of life begin with most remarkable types of CHRIST and His Church.

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## VII. NOAH.

Noah was a type of our SAVIOUR in several respects.

His very name, which signifies "*Rest,*" or "*Comfort,*" seems prophetic of Him Who says to us, "*Come unto Me, and I will give you rest.*" Of our SAVIOUR we may truly say, as the father of Noah said of him, "*This same shall comfort us, concerning our work and toil of our hands.*" (Gen. v. 29.)

As Noah was remarkable for his *obedience*, (Gen. vi. 22) and was a *just* man in the midst of a wicked generation : and as he testified against their evil deeds, and was "*a preacher of righteousness*," (2 S. Pet. ii. 5); so likewise was our SAVIOUR.

But chiefly as *the builder of the great ark* was Noah a type of our SAVIOUR. For as Noah made the ark for the saving of his family from the destruction of the old world; even so did our LORD build His Church for the saving of His elect, His little flock, saying, "*I will build My Church; and the gates of hell shall not prevail against it.*" (S. Matt. xvi. 18.)

Then also God gave to Noah, and to all the world through him, "*a covenant of mercy*" (Gen. ix. 12); and GOD also established *a visible token* of that covenant, for the assurance of our faith in His Word, and to be also a memorial of it before Himself to all generations.

Even so GOD has made *a new covenant of mercy and grace* with us in and by our Divine Redeemer; and He has established *a visible seal and token* of that covenant for our comfort, and to be a memorial of it also before Himself for ever, in the Holy Eucharist.

Moreover, Noah became the new head of mankind for peopling the new world; and he planted a vineyard in it, and drank of the fruit of the vine, of which he little suspected the inebriating qualities.

In like manner our LORD is the new Head of the creation of GOD, peopling a new world, even His Church, into which we are brought out of the old world through the waters of Baptism; and in it He has planted the true Vineyard, and through the fruit of the Vine He strengthens and refreshes our souls, verily and indeed, with virtue more than we think of, even with the life-giving Blood of the True Vine.

## VIII. THE ARK.

The Ark built by Noah for the saving of his family represents unto us, in a figure, the Church built by our LORD JESUS CHRIST for the salvation of His elect family.

The ark carried the family of the believers safely out of the destruction that overwhelmed the rest. Unless they had entered into the ark there was no safety for them. But in it they were saved by water.

So, if we would be saved, we must not only believe, but also be baptized into the Church, according to our SAVIOUR's express words, "*He that believeth and is baptized, shall be saved.*" (S. Mark xvi. 16.)

Out of the Church there are no appointed means of salvation, and no promises. Those who are saved in the appointed way are saved in the Church. (Acts ii. 47.) Of the rest nothing is clearly revealed.

In the ark there were three great divisions ; so in the Church of GOD there are three dispensations.

In the ark were both clean and unclean beasts ; and in the Church are both good and bad gathered together at present, out of all nations, both Jew and Gentile.

In the ark there was but one door and one window ; and to the Church there is but one Door of entrance, and but one source of Light.

There were many chambers in the ark, but only one ark ; so there are many branches of the Church on earth, but all form but one Catholic Church, the mystical Body of CHRIST.

As, however, only eight persons were saved in the ark of Noah, so now only a few comparatively are saved in the Ark of CHRIST's Church. The many are contented to employ themselves in the things of this world.



*"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

But who lays this terrible truth to heart?

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## IX. THE DELUGE.

The destruction of the old world by the waters of the great deluge, and the saving of Noah and his family by means of those waters, and their introduction into a new world, is one of the principal types of our baptism.

This we are expressly assured of by S. Peter; who writes, "*Once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even Baptism, doth also now save us.*" (1 S. Pet. iii. 20.)

"*The like figure whereunto,*" would be better rendered from the original by the words, "*the antitype to which.*"

The salvation of the few in the ark by the waters of the deluge was *the type*; our present salvation by the waters of Baptism is *the antitype*, S. Peter declares.

Let us consider first *the type*. The world had fallen into a state of great wickedness. The condemnation of God was therefore hanging over it. And when the appointed time came, the deluge of waters descended, and destroyed that old world. "*The world that then was, being overflowed with water, perished.*" The deluge cleansed the face of the earth, and washed away the wickedness that polluted it. But Noah and his family were carried by the water of the flood out of the old world into a new one. They were saved

by the water, and brought into a new clean world, with which GOD made a covenant of mercy for all generations.

Thus, by the waters of the deluge the world was baptized and regenerated. And the dove descended with the sign of peace, and the rainbow was made the visible token of the covenant of mercy, and a new world began.

Not *all*, however, of the eight souls who had been redeemed or saved from the condemnation or destruction of the old world, and safely brought into the new one, were holy and righteous before GOD. We soon read of the evil conduct of Ham, by reason of which he became after all the head of an accursed family. He had been saved by water out of the old world, but yet after all only obtained a curse.

Now consider *the antitype*.

In our natural fallen condition we were perishing in our sins, and lying under sentence of condemnation.

*"For by the offence of one, judgment came upon all men to condemnation."* (Rom. v. 18.) By the righteousness of One, however, the free gift of GOD unto justification was obtained for us all. CHRIST our SAVIOUR redeemed us from the curse of our fallen state. And He instituted the Holy Sacrament of Baptism for the purpose of conveying to us the benefits of a redeemed state. In this Sacrament, that is to say, through the inward grace therein communicated to us, we are of course in some true and real sense *saved*; for the antitype, S. Peter expressly declares, *"even Baptism doth now save us."* And the baptized are commonly called in the New Testament *"the saved."* For, indeed, all the ordinances of CHRIST are only instituted for this very end, to convey to us His *saving* grace. In our baptism we are *saved* out of the destruction of the old world, and safely landed

in a new world. That is to say, we are delivered from the curse of our old fallen state, in which there was nothing but the wrath of God hanging over us; and we are translated into the new world of the Church of CHRIST, admitted into His kingdom upon earth, in which are all the means granted us of attaining final and eternal salvation. We begin a new life, enter a new creation, and are safely put on the road to eternal life. We are taken into the new covenant of grace, of which the Sacrament of Baptism is a visible token and seal. In one word, by our passage through the waters of Baptism we are placed *in a state of salvation*; in *such* a state that it will be our own fault if we do not attain to eternal salvation.

But many forget that they were thus "*purged from their old sins*." (2 S. Pet. i. 9.) Although *saved* from one destruction, they behave like wicked Ham, and only fall into a greater curse after all. For it is not a Baptism *undone in our daily life* that will avail anything for us in the end, but a Baptism fulfilled by *the answer of a good conscience towards God* in keeping continually its threefold vow.

If we understand this type of our Baptism, we shall perceive the reason why Christians are spoken of in the Epistles of the Apostles as already in one sense "*saved*." [See 2 Tim. i. 9; Titus iii. 5; Acts xxii. 16; and ii. 47, where "*such as should be saved*" ought to be translated "*the saved*."] 

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## X. THE RAINBOW.

It might have been thought enough that God should give *His Word of Promise* without any visible token or pledge of it. But in great condescension

to our weakness He has very often added to His promise *some visible sign, or token, or pledge*, to assure our faith in His Word from time to time. This we may see in many instances; Gen. ix. 12; Gen. xv. 8; Judges vi. 17; 2 Kings xx. 8. As also the seal of God's covenant with all the Israelites was the sign of circumcision.

In this respect the appointment of the rainbow for a *visible token* of God's Covenant with all the earth was a type of the institution of the Holy Sacraments, one use and design of which is to be *visible signs or tokens* of the new covenant of grace which God has established with us by our LORD JESUS CHRIST. At our baptism we are entered into the terms of that covenant. Baptism is *the visible token* of it, as Circumcision was to the Jews. And in the other Holy Sacrament we renew our covenant with God from time to time; for there we partake of that very Blood of which our LORD says, "*This is My Blood of the New Covenant*," for *Testament* should here rather be *Covenant*. (S. Matt. xxvi. 28.)

The rainbow being therefore a Divinely instituted sign of mercy, a visible token of God's covenant of peace, is a type or figure of our present Sacraments, which God has appointed to be *visible tokens or pledges* of His great covenant of mercy and grace with us, for the comfort and assurance of our faith in Him from time to time.

Oh, then, how greatly should our faith in His Word of Promise be strengthened and confirmed, when we see with our own eyes, and take with our own hands, *the very token* of His covenant appointed by Himself.

But the rainbow had also another use, in which respect it is also a further type of the Sacrament of the Eucharist.

For of the rainbow God said, "*The bow shall be in*

*the cloud, and I will remember My covenant. I will look upon it, that I may remember the everlasting covenant between GOD and every living creature."*

Thus GOD was pleased to appoint the rainbow to be a memorial of His covenant even before Himself.

So in the Holy Eucharist, there is a memorial made before the FATHER of the most precious death of His SON on our behalf. We do *show forth His death* before the FATHER of Heaven, with the appointed oblation of Bread and Wine, for a sacred and Divinely instituted memorial of that covenant of peace which was obtained for us by that sacrifice. By this commemoration, *we humbly represent the Sacrifice of CHRIST to the FATHER*, beseeching Him thereby to *remember His mercy* towards us. We set forth, as it were, before the Eyes of the Majesty on high, in a holy memorial, the death of our Redeemer; and the FATHER *looks upon it and remembers His everlasting covenant*.

This is, of course, our most solemn service in the Church on earth. This is the centre of all our worship. He that neglects this holy service does not well understand the religion that he professes, or does not practise it.

Lastly, when S. John in holy vision was granted to behold the throne of GOD Most High, "*there was a rainbow round about the throne.*" (Rev. iv. 3.)

This too was the appearance of the likeness of the glory of the LORD which Ezekiel saw. (Ezek. i. 28.)

What exceeding comfort, then, what *strong consolation* is here for the true believer in GOD. The LORD Most High surrounds His very throne with a rainbow, when man is permitted to behold some likeness of His glory. For what end is this but to assure our hearts? The very *Token of a pardoning GOD*, the very sign and symbol of His covenant of mercy,

is still around the throne; that God may look upon it and remember His covenant with us, and that we may look upon it and receive confirmation to our faith in the promises of God.

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## XI. MELCHIZEDEC.

In the Epistle to the Hebrews, S. Paul explains how our SAVIOUR was typified and prefigured, in His regal and priestly offices, by Melchizedec.

Melchizedec was the only person who ever combined in himself the two offices of King and Priest, which was forbidden in other cases; and so it was expressly prophesied by Zechariah (vi. 13) that our LORD should unite both the priestly and the regal offices in His Own Person; "*He shall be a Priest upon His throne.*" And that the MESSIAH should be "*a Priest for ever, after the order of Melchizedec,*" was a special prophecy of David in Psalm cx. 4.

This type may be seen in the following particulars.

In the history that is given in the Old Testament of Melchizedec, there appears no account whatever of his birth, of his death, or of his genealogy. (Gen. xiv.) There is no mention of any father, or mother, or descent.

Now the genealogies of the High Priests were kept with the greatest care possible, since so much depended on their right appointment. Melchizedec, therefore, was not of the family of Levi. He was not a High Priest of the order of Aaron at all.

This prefigured that the MESSIAH, the antitype, would have a Priesthood of His Own, not of the Levitical order, but according to the power of an endless life, singular, and abiding for ever.

In the order of Aaron there were many Priests continually succeeding one another; but in the order of Melchizedec we read of only *one Priest*, having no predecessor, and no successor; which represents in a figure the everlasting and unchangeable Priesthood of CHRIST.

Again, Melchizedec, as a Priest of the Most High God, brought forth Bread and Wine to the Patriarch Abram, the renowned believer in God, to refresh him and his servants on their return from the battle.

And so our LORD JESUS CHRIST, the true High Priest of the Church, brings forth Bread and Wine indeed, in the Holy Eucharist, to refresh and strengthen every true believer in God in his warfare against sin, feeding his soul with His own most precious Body and Blood, which are Meat and Drink indeed. (S. John vi. 55.)

Happy are they who in the midst of their terrible warfare are refreshed by this heavenly food, which the Great High Priest has prepared for us.

Moreover, Melchizedec was *King of Righteousness*, and also *King of Salem*, which is, *King of Peace*; which are the very titles of our SAVIOUR. As Isaiah wrote, (xxxii. 1,) "*Behold, a King shall reign in Righteousness;*" and Jeremiah, (xxiii. 6,) "*This is His Name whereby He shall be called, The LORD our Righteousness.*" And that our SAVIOUR is *the Prince of Peace*, the holy angels witnessed at the Nativity. (S. Luke ii. 14.) And He says Himself to every faithful Disciple, "*My peace I give unto you.*" (S. John xiv. 27.)

In the world we must have tribulation, but grant us, in Thee, O King of Salem, to have peace.

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## XII. HAGAR AND SARAH.

This portion of Holy Scripture is expressly used by S. Paul, in Gal. iv., as a type or allegory.

Hagar represents the covenant of Mount Sinai, the children of which, the Jewish Church, are children of bondage to the law.

Sarah represents the new covenant of promise and grace, published not at Mount Sinai, but at Mount Zion, the children of which, the Christian Church, are free from the bondage of the law, and heirs of God, and joint heirs with CHRIST.

Thus Hagar and Sarah figuratively denoted the Law and the Gospel Church ; one bringing forth children under the burdensome discipline of the covenant of Sinai, the other bringing forth children free from that covenant, receiving our justification not through the works of that law, but through the faith that is in CHRIST JESUS our LORD.

By the use of this allegory S. Paul contrasts the legal and the evangelical covenants, and teaches the Galatians that they were made free from that first covenant ; for the literal Jerusalem (typified here by Hagar), is not our mother, but the spiritual Jerusalem, the heavenly Jerusalem, that is, the Christian Church. She is the mother of us all. (See Heb. xii. 22.)

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## XIII. CIRCUMCISION.

That the ancient and Divinely instituted Rite of Circumcision was a forerunner and a type of our Sacrament of Baptism, is plain from the words of S. Paul in Col. ii. 11, "*In whom ye are circumcised with the*



*circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of CHRIST, buried with Him in baptism, wherein also ye are risen with Him."* The Apostle calls our baptism *the circumcision made without hands*; and also *the circumcision of CHRIST*. One therefore was the shadow, the other the substance; one was a symbol, the other a reality. In one we do not read that any spiritual grace was conveyed, but in the other we do, as in Acts xxii. 16, and 1 S. Peter iii. 21, &c.

Circumcision, however, was a Divinely instituted Rite, by which the Israelites were marked for the Church of God. By it they were all made "*children of the covenant*," (Acts iii. 25.) By that Rite they were made members of the Jewish church. It was the visible seal of God's covenant with them.

In like manner the Sacrament of Baptism is a Divinely instituted ordinance, by which we become members of the Church of CHRIST. It is the door of our admission into the Christian Israel of God. It is the visible seal of the new covenant of grace which God has made with us through our LORD JESUS CHRIST. We are then taken into the terms of that new covenant, and adopted to be the children of God.

As at circumcision either the old name was changed (as in the case of Abram and Sarai,) or a new name was given, so at our baptism we receive our new name. For to be taken into covenant with God marvellously changes our state altogether. Our very name must then be changed.

Circumcision was to be made on the *eighth* day after the natural birth, which speaks to us plainly of the renovation of the new creation in CHRIST JESUS; for our Divine Head arose on the eighth day, after the seven days of the first creation had been completed,

and our baptism is nothing less than the partaking of the power and virtue of His resurrection, as we are expressly taught in Col. ii. 12, and in 1 S. Peter iii. 21. Then we enter into the new creation, the Church of CHRIST. And for this reason, therefore, the proper shape for our font is octagonal; the *eighth* side showing some symbol of our regeneration.

As *infants* were circumcised and so received into covenant with GOD, much more in this dispensation of fuller grace may infants now be baptized into the Church of CHRIST, and received into the terms of the new covenant.

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#### XIV. ISAAC.

Isaac was a type of our SAVIOUR in such respects as the following:

In his *birth*, for Isaac was the child of promise. (Gen. xvii. 19.) He was born contrary to nature, through the power of GOD; so our SAVIOUR's birth was by promise, and also contrary to nature, of the Blessed Virgin. In both cases the promise seemed a long while delayed; and in both the fulness of time was made known by an angel.

Isaac was *the only son*, and *the well-beloved son* of his father Abraham. (Gen. xxii. 2.) Even so the second Person of the Eternal Trinity is the only-begotten SON of the FATHER; for although there are others that are the sons of GOD, yet none in the sense in which He is, being begotten from everlasting, of the same Divine substance with the FATHER. (S. John i. 1.) And He is the Well-Beloved SON. (S. Matt. iii. 17.)

But in the circumstances of His *sacrifice* was our

LORD specially prefigured by Isaac. Isaac was to be slain and offered up upon the altar, on one of the mountains of Moriah. And this was the very same place where our true Isaac was afterwards crucified and slain.

For three days did Abraham look upon his son as dead to him during that mournful journey, and for three days was our SAVIOUR dead for us.

Two young men accompanied Isaac on the journey to the place of sacrifice, and so two malefactors were led forth with our LORD to the place of sacrifice.

As Isaac carried the wood on which he was to be laid, even so our LORD carried His own cross.

As Isaac made no resistance, although he was able, but suffered all willingly and obediently, so our SAVIOUR delivered Himself up, and was obedient unto death, and would not call for the legions of angels who were ready to minister unto Him, but said, "*I lay down My life: no man taketh it from Me; but I lay it down of Myself.*" (S. John x. 17.)

As it was by his own father's hand that Isaac was to suffer, for Abraham carried the knife and the fire; so it was the wrath of Divine justice against the sins of the world that caused our Redeemer to suffer. This was the sword that pierced His soul. (Compare Isaiah liii. 10, and Zech. xiii. 7.)

Isaac ascended the hill with his father alone, the servants being left at the foot of the hill, so CHRIST our LORD *trod the winepress alone*; no one was with Him in that sacrifice but the FATHER. (S. John xvi. 32.) The disciples forsook Him, when the preparation for His death drew nigh.

As Isaac was as good as dead to Abraham during all this time, so that when the angel of God called to him out of heaven and reversed the sentence, Abraham "*received his son from the dead,*" (Heb. xi. 19;) even

so our true Isaac was received again from the dead on the third day: and then as Isaac did, so did He return to His FATHER's house, and became Himself the Father of many people, who are begotten again to a lively hope by His resurrection from the dead.

And now, indeed, may the mountains of Moriah be well called "*Jehovah-jireh*;" for GOD has now provided Himself a Lamb; and in these mountains the LORD was seen putting away sin by the very sacrifice of Himself.

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#### XV. JACOB.

The history of Jacob is also full of remarkable circumstances, typical of those which befel our LORD JESUS CHRIST.

1. The patriarch Jacob was chosen by GOD before he was born, to be the father of the elect nation, rather than the elder Esau. So our LORD, the object of the FATHER's love from everlasting, was chosen to be the Head of the Church.

2. From the patriarch Jacob the peculiar people of GOD were named *Israelites*. So from the LORD CHRIST the chosen generation are named *Christians*.

3. From Jacob sprang the twelve patriarchs, the fathers of the holy nation. So the twelve apostles of the Lamb are the fathers of the tribes of the true Israel of GOD. (Rev. xxi. 14.)

4. Many and grievous hardships did Jacob endure during his pilgrimage on earth; and who can utter all the sorrow and grief of our SAVIOUR in this world?

5. From the first Jacob had to struggle against his rough brother Esau, who resolved to kill him. And so of our LORD it is said that His own received Him not, but hated Him, and at last they killed Him.

6. With his staff Jacob passed over Jordan, an exile from his father's house. He served for a wife, and then he returned with much substance, having multiplied into two bands. So with the staff of His cross our LORD passed over the Jordan of death; and wandering in exile from heaven, His FATHER's house, He took on Him the form of a servant that He might find a Church, which He so loved and desired to present unto Himself to be one with Himself for ever, and afterwards He had two innumerable bands following Him, both Jews and Gentiles.

7. As Jacob was forced to go down into Egypt to preserve his life; so our LORD fled into Egypt to save His life, and the prophecy was fulfilled, "*Out of Egypt have I called My SON.*"

8. And lastly, as Jacob left this world blessing his sons, so our SAVIOUR left the world blessing His Apostles.

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## XVI. JACOB'S LADDER.

Our SAVIOUR seems plainly to refer to the ladder which Jacob saw in his dream in His conversation with Nathaniel. (S. John i. 51.)

The ladder seems a type of our LORD Himself. He is the true ladder which joins earth with heaven. For in His own Person He has united for ever the human and Divine natures. By His human nature, the foot of the ladder rests on the earth, but by His Divine nature the ladder reaches to heaven, even to the throne of God. (Gen. xxviii. 12.)

Being thus constituted *the One Mediator* between God and Man, on account of the very nature of His

Being, as both God and Man, He has opened the way of access from us to God, He has made a new and living way, even Himself; He has opened the communication again between earth and heaven; so that the angels of God are continually ascending and descending, on errands of grace, as the ministering servants of the heirs of salvation. (Heb. i. 14.)

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## XVII. JOSEPH.

The history of Joseph is a most remarkable type or figure of the history of our SAVIOUR's life on earth, to Whom the prophecy in Gen. xlix. 22, 26, may be strikingly applied.

1. Our LORD JESUS CHRIST is the true Joseph, if we consider Him as *a beloved son*. For God loved Him above all His brethren.

2. And as Jacob made for Joseph a garment of divers colours, so God prepared for His SON a body curiously wrought in the lower parts of the earth. As Joseph's coat was presented to his father red with blood; so the body of our LORD was offered on the cross, and presented to the FATHER broken in pieces and covered with blood, a propitiatory sacrifice for our sins.

3. Our LORD is the true Joseph, if we regard Him as *an affectionate brother*. He was sent into the wilderness of this world to seek His brethren, but they received Him not, but conspired against Him. But when they are in distress He knows them though they know not Him; and when He seems to deal harshly and to speak roughly with them, yet it is all in wisdom and mercy. He only causes fear and trembling

to fall upon them for a season in order to bring them to repentance, that they may receive remission of sins, and at last He brings His brethren to dwell with Him for ever, and He abundantly satisfies them with the fatness of His house.

4. Next is our LORD the Antitype, if we consider Him as a *faithful Servant*. The Prophet Isaiah had said, "*Behold, My Servant shall deal prudently.*" He said of Himself "*My meat is to do the will of Him that sent Me, and to finish His work.*" The first words recorded of Him are "*Wist ye not that I must be about My Father's business?*" And the last words are, "*It is finished.*"

5. Then, like Joseph, our LORD is a *Great Prophet*, in whom the Spirit of GOD is without measure, the true "*Revealer of Secrets.*"

6. Moreover, like Joseph, our LORD *resisted temptation*, although in the struggle He was stripped of His mortal life, and thrown into prison, even the prison of the grave, to which He willingly submitted for our sakes.

7. Like Joseph, our LORD also is the *Forgiver of injuries*. For as on the cross He prayed for the pardon of His murderers, so when exalted to the throne He gives repentance and remission of sins.

8. Joseph, when made the governor over the land, wonderfully *fed all with bread*, both Egyptians and Israelites; and so our true SAVIOUR now feeds all, both Jews and Gentiles, with the very bread of life, the living bread, in the Holy Eucharist.

9. But chiefly let us consider Joseph as a type of our LORD, as *an innocent sufferer*, and then as *an exalted Prince and SAVIOUR*.

Joseph was mortally hated by his brethren, because he exposed their evil life, and foretold his own exaltation. And for the same reasons the Jews hated our

**LORD**; and "*Pilate knew that for envy they had delivered Him.*"

Joseph was despised by his brethren as an idle dreamer; and our **LORD** was esteemed as one *beside Himself*, and as one possessed by some evil spirit.

Joseph was cast into a pit, his enemies thinking to destroy him, but he did not long remain there. And so our **LORD** was laid in the grave, but He saw no corruption, neither was His soul long left in hell.

Joseph was sold for a slave by the advice of the patriarch Judah; and by his namesake Judas our **SAVIOUR** was sold for the price of a slave, "*a goodly price that He was prized at by them, whom they of the children of Israel did value.*"

Joseph was unjustly accused in Egypt, and cast into a dungeon with two noted criminals, Pharaoh's baker and butler; and our **LORD** was unjustly accused and condemned in this wicked world, and crucified between two malefactors.

Joseph adjudged the one criminal to death, and the other to life; so our **LORD** adjudged one of the malefactors to everlasting life, and left the other to perish.

Of Joseph in his affliction it is written, "*His feet they hurt with fetters, he was laid in iron,*" or, "*the iron entered into his soul.*" So the soul of our crucified **SAVIOUR** was made an offering for sin, and He was bruised for our iniquities.

But soon the sufferings of Joseph were ended; the hour came that the king sent and loosed him out of prison; even so followed the glorious resurrection of our **LORD**.

And then Joseph ascended to the greatest dignity and glory, next to Pharaoh himself; for the king made him lord of all his house, and ruler of all his substance, and gave him power to bind his princes at his pleasure, and to teach his senators wisdom; even so



GOD the FATHER "*raised up our LORD from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and hath put all things under His feet, and gave Him to be the Head over all things to the Church.*" (Eph. i. 20.)

As the king caused Joseph to ride in the second chariot, and they cried before him, "*Bow the knee ;*" even so the LORD JESUS CHRIST in His glorified humanity is exalted most high in power and glory in the throne of the FATHER, and now it is commanded that "*at the name of JESUS every knee should bow.*" Phil. ii. 10.

And as the sufferings and the glory of Joseph issued in the common salvation from famine both of the Egyptians and the Israelites; so the sufferings and the glory of our true Joseph were ordained for the salvation of the world, both of Jews and Gentiles, from a far worse destruction than one by famine; for now our LORD sends us all bread indeed from heaven, for the continual sustenance of our life, according to His promise, "*the bread that I will give is my Flesh, which I will give for the life of the world.*" (S. John vi. 51.) All countries may now come unto the true Joseph for this living bread. (Gen. xli. 57.) He is exalted to be both a Prince and a SAVIOUR, and He supplies all our wants without money and without price.

As there was joy in the house of the king when Joseph's brethren were come, so there is joy in the presence of the angels of GOD when one sinner repenteth.

As when his brethren were brought to a due sense and confession of their guilt Joseph made a feast for them, and caused them to eat bread with him, even so when we are brought to repentance then the LORD

makes for us a banquet indeed, sending us the bread of life from His own presence, even the heavenly food of His own most precious Body and Blood, which He gives for the life of the world, which is meat and drink indeed, to refresh the souls of His penitent brethren.

With what cheerfulness then should we all follow the example of Jacob, and forsake willingly the poor stuff of all terrestrial things, since our true Joseph is alive, that we may go and find Him, and behold His glory, and enter into the joy of our LORD; for He has verily and indeed sent to call us to His kingdom and glory. Behold! see, here are the very wagons, the heavenly chariots, come to carry us there, even the holy Sacraments, made and sent for us by the King Himself.

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#### XVIII. EGYPT.

The miserable state into which the Israelites fell in Egypt is a type of *our* still more wretched and fallen condition; and that tyrant Pharaoh, who was then king of Egypt, is a type of Satan who cruelly rules over us in our fallen state.

The children of Israel did not originally dwell in Egypt, the land of Canaan was their original country; but they went down into Egypt, and there they fell under the dominion of the cruel Pharaoh. Even so we have lost our original state, and have fallen under the dominion of Satan, whose work is sin, and whose wages is death.

The Israelites had no power of their own to deliver themselves. Their redemption out of the dominion of Pharaoh came only of the mercy and power of God; so it is with us in the matter of our infinitely greater redemption from the dominion of sin and Satan.

## XIX. MOSES.

1. Even in the circumstances of his *birth* Moses was a type of our Great Deliverer. For no sooner was he born than his life was sought by a cruel king who murdered his fellow infants, but he was wonderfully preserved by the king's daughter.

2. As the *deliverer* of the Israelites from the power of their enemies, Moses was a remarkable type of our Divine Redeemer.

When he was come to years he refused to be called the son of Pharaoh's daughter, and chose rather to make himself one with the oppressed slaves, that he might deliver them. And this he did with mighty signs and wonders through the power of God. And upon the slaying of a lamb, and the sprinkling of its blood on the houses of the Israelites, he led them forth out of Egypt, and he guided them through the Red Sea, and through the great wilderness, and brought them in safety to the borders of the promised inheritance. All which things are eminently typical of our redemption and salvation by our LORD JESUS CHRIST.

3. As a *mediator* also Moses was an express type of our LORD. He received the law from God, and gave it unto the people, for they could not themselves approach the glory of the Divine majesty. He was the mediator through whom the holy covenant was made at Mount Sinai between God and His elect people. [Compare Exod. xxiv. 8, and Heb. ix. 19.] Even so is our LORD the Mediator of the New Covenant of Grace. (Heb. viii. 6.)

And many a time when Israel sinned, and provoked the anger of God, did Moses *intercede* for them, and procure mercy for them. (Exod. xxxii. 11, Numb. xiv. 13, and xvi. 22.)

And when they fought with Amalek, they prevailed

against them so long as the hands of Moses were held up towards the throne of God on the top of the mount. Even so mercy is obtained for us, from time to time, through the stretching out of our SAVIOUR's arms upon the cross, and through His glorious intercession; for while the Church militant here below is struggling with her fierce enemies, the LORD JESUS is interceding for her, on a high mount above, even in the presence of the FATHER.

4. Again as a *Lawgiver*, Moses was a type of our SAVIOUR. The Israelites said, "*Moses commanded us a law*;" all things were settled amongst them *by the law of Moses*. But we Christians now say, "*The LORD is our Judge; the LORD is our King: the LORD is our Lawgiver*." (Isaiah xxxiii. 22.) And the law of our LORD is the great law of faith and love, rich in good works.

5. As *the founder* of the Jewish Church Moses prefigured our LORD, who was the Founder of the Christian Church. As Moses was in the mount forty days with God, receiving the patterns of all things relating to the Jewish institutions, even so were the Apostles with the risen SAVIOUR for forty days, receiving instructions concerning the establishment of His kingdom on earth. (Acts i. 3, Heb. viii. 5, and iii. 1 to 6.)

6. Lastly, as a *Prophet*, Moses prefigured our SAVIOUR; according to what is written expressly in Deut. xxxiv. 10, and xviii. 15.

Some other incidents are also worthy of notice. The *bright glory* of Moses' face when he had been with God in the mount, is like our LORD's transfiguration. The great *meekness* of Moses is like the perfect meekness of CHRIST. The *fasting* of Moses for forty days and nights was like our LORD's great fast in the wilderness, before He proceeded to give us the law of the

Gospel. The *fidelity* also of Moses is marked by S. Paul in Heb. iii. 5. And as Moses did literally, so does our LORD spiritually, for the Israel of God. He sweetens their bitter waters; He heals their diseases; He leads them through the great wilderness as the good Shepherd of His flock; He feeds them with manna indeed from heaven; He supplies all their wants.

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## XX. THE BURNING BUSH.

This is well taken to be a type of the Divine incarnation.

For thus did it please the LORD the MESSIAH Himself to appear to Moses when He was about to redeem His people Israel out of Egypt. He came down from heaven and revealed Himself in the bush burning with fire. This was the first step in the deliverance of Israel. And when the same LORD came down from heaven to redeem all mankind from a worse than Egyptian bondage, He was manifested in the flesh. The Divine incarnation was the beginning of our salvation. The flame of fire burning in the bush whilst the bush was unconsumed, fitly therefore signifies the Divine nature dwelling in the human. In the Person of our LORD the Deity dwells in our humanity, and yet our humanity is unconsumed.

As Moses beheld the sight with great reverence and amazement, so should we also consider the infinite mystery of the Divine incarnation with the greatest reverence and amazement indeed. For this is "*the great mystery of godliness*," (1 Tim. iii. 16,) even God the SON made for ever man. This is the very wonder of heaven, to behold the eternal SON made one with

us. This is the miracle of all miracles, the marvel of eternity. The very King of Glory is perfect Man as well as perfect God.

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## XXI. THE MIRACLES OF MOSES.

These were the ten great plagues that he inflicted on Egypt before Pharaoh would let the Israelites go. But by these great signs and wonders, by these mighty miracles, the redemption of Israel was effected; for the very same night in which the last of them was wrought they began their march out of Egypt.

These miracles represent to us the infinitely greater miracles by which our redemption was accomplished by the incarnate SON of GOD, which are these: His holy Incarnation: His holy Nativity and Circumcision; His Baptism, Fasting, and Temptation; His Agony and Bloody Sweat; His Cross and Passion; His precious Death and Burial; His glorious Resurrection; His triumphant Ascension; and the Coming of the HOLY GHOST.

Here are the infinite miracles of our redemption. These are the signs and wonders that GOD manifest in the flesh has wrought for our deliverance. By these He has broken the chains of our captivity, and set us free from the house of our miserable bondage. By these He lifts us up from hell to heaven.

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## XXII. THE PASSAGE OF THE RED SEA.

This is the most instructive type there is of our passage through the waters of baptism.

This indeed is plainly implied by S. Paul in 1 Cor,

x. 2; where he says that all Israel were "*baptized unto Moses in the cloud and in the sea.*"

The type is this: at the passage of the Red Sea, the Israelites were all delivered out of the dominion of Pharaoh; they were formed into one Church under Moses, called in Acts vii. 38, "*the Church in the wilderness;*" and so they were all set on the road to the land of promise; the good land that flowed with milk and honey. It was the beginning of a new life to them. They were no longer the slaves of Pharaoh, but the redeemed people of the LORD. Their old enemies were all drowned in the Red Sea. They were put into quite a new state. They were *saved* out of Egypt, and set safely on the road to Canaan.

The interpretation is plain.

At our passage through the water of our baptism unto CHRIST, we are translated out of the kingdom of Satan, and put on the road to the heavenly Canaan. We are *saved* out of the hopeless and helpless state into which we had fallen. We are put into a state altogether new. We are put into the Church of CHRIST, in which are all things needful for our final salvation. Our old sins are washed away; we begin a new life; the blessed hope of Heaven is set before us; God has called us to His kingdom and glory. *Old things pass away, all things become new.* Redeemed from the curse of our fallen state, delivered out of our Egypt, we begin our journey to Heaven's eternal glory. All praise and glory to our Great Redeemer.

The history of the passage through the Red Sea is always read in Church on Easter Day, because our LORD arose from the dead as the Head of the Body, the Church. He was then the true Moses, bringing all the hosts of Israel out of their captivity to Satan. For in our baptism we are all made partakers of the Resurrection of our Divine Head, as we are taught in Col. ii. 12; 1 S. Pet. iii. 21; and Col. iii. 1.

## XXIII. THE WILDERNESS OF TEMPTATION.

But Canaan does not lie next to the Red Sea. There is a terrible wilderness between, a waste howling wilderness, where there are fiery serpents and scorpions, and many strong enemies, where there is no water, no bread. Three days only after their baptism in the Red Sea did the first temptation fall upon the Israelites; for when they came to Marah they could not drink of the waters, for they were bitter. And with that first trial did their murmurings begin also. And so it was all through their journey for forty years.

It was one long day of temptation of their faith in God. (Deut. viii. 2.) And there the many were *overthrown*. (1 Cor. x. 5.) God was not well pleased with them. They broke His covenant, and their hearts were full of unbelief and rebellion. In their hearts they went back again into Egypt. So out of all that had passed through the Red Sea and been saved out of Egypt, only two, Caleb and Joshua, ever entered into Canaan. (S. Jude 5.)

The antitype to which is plainly this:—as immediately the Israelites were baptized, God led them into the wilderness of temptation; and as immediately our LORD Himself was baptized, He was led up of the Spirit into the wilderness to be tempted; even so we, as soon as we are baptized, begin our forty years' journey through the terrible wilderness of temptation. Immediately Satan begins his dreadful work; many fierce lusts war against the soul; and so the many are robbed of all their blessings, and overthrown in the wilderness, and come short of the promised land. Only a few walk in the strait and narrow path, and cleave wholly unto the covenant of their God, and reach the glories of the eternal Canaan. (Read Heb. iv. 1 and 11.)



## XXIV. THE COVENANT OF SINAI.

This is described in Exod. xxiv., and particularly referred to in Heb. ix.

GOD had before been pleased to make several special covenants with men, as with Adam in Paradise, and with Noah. Indeed the Israelites themselves were already in covenant with GOD by virtue of the covenant given to Abraham; but now it was ordered that there should be a public and solemn ratification of the covenant at Mount Sinai, at the giving of the law, so that the relation between GOD and His people might be made formally complete. The Sinaitic covenant of the law was added to the former covenant of promise.

Moses read the law of the Ten Commandments in the audience of the people; he built an altar for the presence of GOD, and twelve pillars to represent the twelve tribes of Israel. He caused sacrifices to be made, and divided the blood thereof into two parts, one part he sprinkled on the altar, and the other part on the people and the book of the covenant, saying, "*Behold the blood of the covenant,*" the people having publicly given their promise of obedience. So by the blood of the sacrifice the covenant was established between GOD and His people. Naturally the people were far off, separated from GOD by sin, but that blood being accepted on the altar of GOD, and the people giving a solemn promise of obedience, and the blood being then sprinkled on them, they were brought near to GOD in a holy covenant.

This solemn ratification of the covenant at Sinai S. Paul refers to for the purpose of showing that blood of a far more precious nature must have been required, and was indeed foreshadowed by this transaction, for sealing the everlasting covenant, the new

covenant of grace, of which the CHRIST Himself is the Mediator, as Moses was the mediator of that inferior and preparatory covenant.

The public sealing of the covenant at Mount Sinai with Israel exactly corresponds to that solemn and public ratification of our baptismal covenant which we now individually make before the Church at confirmation, just before we enter on the actual journey through the wilderness of temptation to meet our greater trials.

Opportunities are also mercifully afforded us from time to time of renewing our covenant with God, in the holy sacrament of the Eucharist; for there our LORD says to us, "*This is My Blood, of the new covenant.*" There we receive, therefore, verily and indeed, the Blood of the everlasting covenant. There the minister of CHRIST says to each one, "*Behold the Blood of the covenant.*"

## XXV. THE PILLAR OF THE CLOUD AND OF FIRE.

Although as soon as the Israelites had been baptized, God led them into the wilderness of temptation, yet He provided every thing needful for their difficult journey.

First, He gave them the Pillar of the Cloud and of Fire. (Exod. xiii. 21.) This was an unerring *guide*, which would lead them day by day, and night by night, till they should arrive at the promised land. It was also their *guard* for protection; as when the Egyptians were pursuing them. It was their *covering or shade* in the day-time, so that the sun could not smite them; and it was their *light* in the night season.

For in it was the abiding Presence of the LORD Himself.

And all this is a type of the abiding Presence of the LORD with His Church now. For the cloud is one of the emblems of the HOLY SPIRIT, and fire ever denotes Divinity. And the pillar of fire was also the overshadowing cloud.

The LORD the HOLY GHOST is now come down to guide, and guard, and comfort, and enlighten us, as we travel through the wilderness of this world. And in His abiding Presence is the Presence also of our Redeemer and SAVIOUR.

His holy guidance and godly motions if we humbly follow, He will lead and guide us safely, till we reach His holy habitation in the true felicity of the everlasting Canaan. Then we shall sing a new song of praise with more understanding "*to Him Who led His people through the wilderness; for His mercy endureth for ever.*"

But compare Exod. xxiii. 20, 21, with Ephes. iv. 30, and Acts vii. 51.

## XXVI. THE MANNA.

The typical nature of the Manna is expressly declared by our LORD Himself, and His Apostle S. Paul. Our LORD says, referring to this ancient type, "*I am the Living Bread which came down from heaven.*" (S. John vi. 51.) And S. Paul calls the manna "*spiritual meat,*" (1 Cor. x. 3,) on account of its miraculous and typical nature.

The chief particulars of the type are these: the manna was sent by GOD miraculously, to be the food

of His people during their journey from Egypt to Canaan; they knew not what it was, but called it *Manna*, that is, *What is it?* It was sweet to the taste. It was found only in the camp of Israel. Yet many of them grew tired of it, and called it *light food*, and longed for the more stimulating food of Egypt again. (Exod. xvi.; Num. xi.)

All this was prefigurative of the true Bread of Life, the Life-giving Bread, which is now sent to us indeed from heaven, by a great miracle continually, to be the Spiritual Food and Sustenance of our souls, as we journey, for our forty years, through the wilderness of temptation. This Living Bread is the most precious Body of CHRIST, the Eternal SON Incarnate, as He Himself teaches us; "*And the Bread that I will give is My Flesh, which I will give for the life of the world.*" And He Himself has also instituted a holy Sacrament in His Church for the very purpose of conveying to us from time to time this heavenly food; saying therein, "*Take, eat; this is My Body.*"

To the eye of sense, it is bread; but to the eye of faith it is the Body of CHRIST. We must not search into the holy mystery with curiosity, but reverently call it "*manna.*" But herein, as our SAVIOUR teaches us by the very words of institution, we take and receive, *verily and indeed*, the Life-giving Body of the SON of GOD; we gather the true manna, for the sustenance of our eternal life. This is that spiritual and divine Food, without which *we have no life in us*. (S. John vi. 53.) Yet how many Christians there are who neglect and despise it. They prefer more natural and stimulating food, rather than that which GOD sends miraculously for them in the holy Sacrament. They think they can get to the heavenly Canaan without this Bread of Life. So careless are they of Divine gifts, so ignorant of the very religion that they

profess, so negligent of the principal means of grace appointed by our LORD. But to those who partake of the true and life-giving Manna, in repentance and faith, it will sustain them both in body and soul unto a glorious immortality in the heavenly Canaan; for our LORD has said, "*He that eateth of this Bread shall live for ever : I will raise him up at the last day.*" Oh let us then ever labour, in repentance and faith, for this Meat which endureth unto everlasting life. Here is the very sweetness of heaven itself; here is the hidden Manna, the very Food of Immortality.

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#### XXVII. THE SMITTEN ROCK.

The rock smitten by the rod of Moses in the wilderness was a type of our LORD JESUS CHRIST; for S. Paul says, "*That Rock was CHRIST.*" (1 Cor. x. 4.)

As the rock was smitten, and there flowed forth rivers of water to refresh the chosen tribes in the dry and thirsty wilderness; even so was our true Rock, the Rock of our Salvation, smitten on the Cross. One of the soldiers opened His side, and there came therefrom blood and water. And He was stricken, smitten of God, and afflicted; He was wounded for our transgressions, and bruised for our iniquities. But those streams from the true Rock were for the refreshment of the life of our dying souls. That was the fountain from whence ever follows us all through the wilderness the River of Living Water, whose streams make glad the City of God. And in that Holy Sacrament, instituted by the same LORD, is *the appointed means* whereby each individual believer is made a partaker of the very Water of Life, the

most precious Blood of the SON of GOD Incarnate, which healeth all the diseases of our souls, and cleanseth them from all sin. For at the Holy Sacrament our LORD says to us, "*Drink ye all of this : for this is My Blood.*" "*If any man thirst, let him come unto Me and drink.*" "*Whosoever will, let him take the Water of Life freely.*" Oh, let us not fail to do this. Let us ever come to this Divinely appointed channel, where we drink of that Life-giving Blood, *verily and indeed*, which flowed forth from the smitten Rock, the Rock of our Salvation; which cleanseth from all sin those who are walking in the Light. (1 S. John i. 7.)

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#### XXVIII. THE BRAZEN SERPENT.

When the tribes of the LORD's inheritance were hungry, He sent them bread from heaven; when they were thirsty, He clave the rock and gave them water abundantly. And now, when they are sick, and ready to die, He sends them medicine to heal them. And what is this? How unlikely a means to human reason! Moses is commanded to lift up a brazen serpent in the midst of them; and then whosoever looked thereupon should be healed and saved from dying.

This was also a figure and type of something greater: for "*as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,*" were the words of our SAVIOUR. (S. John iii. 14.) And again He said, "*And I, if I be lifted up from the earth, will draw all men unto Me.*" (S. John xii. 32.) And by the voice of His prophet He cries, "*Look unto Me, and be ye saved, all the ends of the earth.*" (Isa. xlv. 22.)

To believe on the SON of GOD crucified for our sins might seem to human reason an unlikely remedy for our evils; but this is the Divinely appointed way, that "*Whosoever believeth in Him should not perish, but have eternal life.*" "*Believe on the LORD JESUS CHRIST, and thou shalt be saved.*" (Acts xvi. 31.) To all the world CHRIST *crucified* is preached, through faith in Whom it is that we receive eternal salvation from that deadly poison of sin and Satan, wherewith all our powers have been corrupted.

Oh for a true, living, saving faith in Him, that the raging of the poison of sin within us may be assuaged for ever.<sup>1</sup>

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## XXIX. THE TABERNACLE.

Moses was admonished of GOD, when he was about to make the tabernacle, to "*make all things according to the pattern showed him in the mount.*" (Heb. viii. 5.)

And can we suppose that all things were thus Divinely appointed, that every minute particular relating to the construction and the service of the tabernacle on earth was so exactly showed to Moses on the mount, without very great significance and meaning? No doubt that pattern revealed to Moses for the construction and the service of the sanctuary below was a pattern copied from the heavenly realities above. (Heb. ix. 23.) So that what Moses instituted on earth, with Divine authority, became such a visible representation of the order and service above, as was then suitable to man, and such as still teaches us with infallible truth the nature of the ministry of our Great

<sup>1</sup> Amongst the Heathen it is remarkable that the emblem of health has been, a serpent twisted about a stick.

High Priest in the sanctuary of the highest heavens ; for, as it is written, "*CHRIST is not entered into the Holy Places made with hands, which are the figures of the true : but into heaven itself, now to appear in the presence of GOD for us.*" (Heb. ix. 24.)

Everything then relating to the Tabernacle, its construction and its services, becomes of the greatest interest to us ; because everything was so expressly ordained of GOD, to typify and prefigure the ministrations of our true High Priest in the sanctuary above ; and it is entirely by reference to these Divine Institutions that S. Paul explains those ministrations in his Epistle to the Hebrews.

Let us therefore consider the chief things belonging to the Tabernacle.

The Tabernacle itself was thus constructed. There was first of all a large enclosed court around it, in which stood the brazen altar of sacrifice and the brazen laver. Into this court all the holy nation might enter on their great festivals. (Pa. c. 4.) In this court was the Tabernacle, into which none but of the tribe of Levi might enter. It was divided into two parts by a vail. The first was called the holy place, in which were placed the golden table of shew-bread, the golden altar of incense, and the golden candlestick. The second part was called the Holy of Holies, into which the High Priest alone might enter, and that only once a year. Here was the Ark of the Covenant, covered by the Mercy-seat, and over it the Cherubim, between which JEHOVAH was said to dwell, for there His glory visibly appeared ; and here also was kept Aaron's rod that budded, and the hidden manna. (Exod. xxv. xxvi. xxvii. ; Heb. ix. 1 to 7.)

Now these Holy Places were figures of several things, according as we view them in different lights.

1. First ; there is here a figure of the true Hea-



venly Places, as S. Paul expressly tells us. For as the Tabernacle was the Holy Place of the worship of the Most High, the centre of all worship for the holy nation, so in heaven above is that worship continually offered in infinite reality and perfection, of which the worship on earth was only a shadow and figure. (Heb. viii. 5.) There in highest mysteries is the true centre of Divine Worship.

The threefold division—the Court, the Holy Place, and the Holiest of all, probably taught the Jews to speak of *three* heavens. As S. Paul says he was caught up in his vision, “*into the third heaven.*” (2 Cor. xii. 2.) There is the heaven of the clouds first, then the heaven of the stars, and then the heaven of the glory of God.

Certain however it is that the Holy of Holies was a figure of the highest heaven; for there was revealed the special presence of the glory of God.

And as the High Priest, once a year, passed through the outer court, and the first sanctuary, and entered in within the vail, even to offer the blood of the sacrifice and the cloud of incense before the presence of God in the Holy of Holies; so our true High Priest, in fulfilment of this most remarkable type, went up from this lower heaven of the clouds, and passed through all the regions and ranks of the heavenly hosts, far above all principalities, and powers, and mights, and dominions above, till He came into the very presence of the throne of the FATHER, there ever to minister for us in the true sanctuary, there ever to offer the Blood of His own sacrifice and the cloud of His own intercessions before the very mercy-seat of God. Oh how unspeakably glorious must have been that ascension of the true High Priest into the heaven of heavens, *the type* only of which was so specially ordained, as one of the chief solemnities of GOD’S ancient Church. (Ps. xxiv.)

2. The Tabernacle was also a figure of the Incarnate SAVIOUR Himself. For it was made in order that GOD might dwell in it among men. And a body was prepared for the LORD, that in it He might tabernacle among us. (8. John i. 14.) And so He spoke of His Body, "*Destroy this Temple, and in three days I will raise it up.*" And, "*In Him dwelleth all the fulness of the Godhead bodily.*" (Col. ii. 9.) As the Tabernacle was divided into two parts, this might signify the two natures of the LORD Incarnate. As the Tabernacle was consecrated with holy oil, so was our LORD consecrated to His sacred office by the HOLY GHOST at His Baptism.

3. The Tabernacle moreover was a type of the Church, the mystical Body of CHRIST; for it was constructed by Divine wisdom and the inspiration of the HOLY GHOST, (Exod. xxxi.); it possessed the special presence of GOD, and the acceptable rites of worship, and the Divinely ordained priesthood; in all which respects the Church is its eminent antitype.

All things that were then done in the Tabernacle, in type and figure, are now done, in spirit and in truth, in the Church.

And as the Tabernacle was "*brought in with Jesus (Joshua) into the possession of the Gentiles,*" (Acts vii. 45,) so now the Church, at the coming of the true Joshua, has been made to occupy the Gentile nations.

Moreover, we may perceive this typical nature of the Tabernacle still further in this respect, if we consider its construction and arrangement.

First of all, there was in the outer court the altar and the laver. So that immediately any one entered it, he would behold these. No one could enter the sanctuary itself, before he was sanctified by the altar and the laver. Even so we enter the church on earth only by the virtue of the great sacrifice by which our

Redemption was obtained, and by the laver of Regeneration in Baptism. (Tit. iii. 5.) We are first of all sanctified by the altar and the laver. (Compare Heb. x. 22; and Eph. v. 26.) For the MESSIAH Himself "*came by water and blood;*" and by the altar and the laver He cleanses us, and makes us meet for the nearer presence of His glory.

When we are washed, sanctified, and justified from the curse, in the Name of the LORD JESUS, and by the Spirit of our God, in the laver of our Regeneration, through the virtue of the atoning sacrifice, then we enter the Church, which was also typified by the *first* sanctuary. For there was the candlestick, and the altar of incense, and the table of shew-bread; all of which represent the mysteries of the kingdom of CHRIST; in the midst of which we Christians are now a holy priesthood, *to offer up spiritual sacrifices acceptable to God through JESUS CHRIST.* (1 S. Pet. ii. 5.)

The *second* or innermost sanctuary was a type of the Church above, the invisible Church, where the Great High Priest Himself ministers for us, where the glory of His Presence illuminates the blessed. The Church invisible above, however, and the Church visible below, are both One Body, though separated by a vail as yet. It is the One Body of CHRIST. The ministrations of the Great High Priest above are for us here below; and whilst He is ever ministering for us within the vail, we must be praying in the courts without.

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### XXX. THE ALTAR AND THE LAVER.

The brazen altar for sacrifice, and the brazen laver for washing, were the only things appointed to be in the open court of the Tabernacle. Their position

there was very remarkable and instructive. It seemed to say that these two things represented the very beginning and the essential foundation of all revealed religion. They presented themselves at once, at the very entrance, to all the congregation. There was no admission into the Tabernacle, the place that God appointed in which to meet His people, without the altar and the laver. There could be no worship accepted, except these were used first.

The deep significance of this arrangement runs through the whole of our religion; the outlines only of which can here be noticed.

Our LORD Himself came "*by water and blood.*" S. John takes special care, both in his Gospel and Epistle, to point out this to us as a matter of the greatest moment. He is the only Evangelist that records the fact of the piercing of our Redeemer's side, (xix. 35,) and the consequent flowing forth of the double stream from the smitten rock of our salvation. And in his first Epistle (v. 6, 8,) he alludes to this fact, as being one of the deepest importance and significance. He says that "*there are three that bear witness on earth; the Spirit, and the Water, and the Blood; and these three agree in one.*" These things being so emphatically insisted on by S. John, whose eagle eye saw deeper than others into Divine mysteries, must of course contain some infinitely great allusions. He evidently alludes to the two great Sacraments of CHRIST, the chief channels of His Divine grace. For the water and the blood are in baptism: and the water and the blood are in the Holy Eucharist; so that these two Sacraments, we may say, are the instruments of the life of the Church.

Again we may say that the double stream of water and of blood which flowed forth from our SAVIOUR's pierced side on the Cross, is the Divine spring, the

of all, He is exhibited to us here without the vail as Light and Bread.

For the Shew-bread, no less than the Light of the candlestick, was an emblem of CHRIST our LORD, Who not only illuminates us, but also is Himself our Divine food, our true and living Bread.

As there were twelve loaves, so does CHRIST provide the bread of life for all the tribes of the Israel of God.

And as these loaves were also for a perpetual Memorial before the presence of God, and for an offering to Him every week from all the tribes; (Lev. xxiv. 7;) so now, in our chief act of worship, we offer a sacred memorial and an oblation with bread before the presence of the FATHER; and moreover, when this bread is consecrated and offered to God, then is it offered to us for the food of life; but it may be eaten only by the spiritual House of CHRIST, as the Shew-bread might be eaten only by the Priests.

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### XXXIII. THE ALTAR OF INCENSE.

The Incense burnt continually on the golden altar in the sanctuary signifies the prayers of the saints, which ascend before the presence of God, as the clouds of incense from off the altar. (Ps. cxli. 2.)

As the incense was to be most carefully prepared, even so our prayers should be; especially for our public worship.

As the incense was to be lighted with fire only from the altar of sacrifice, (Lev. x. 1; and xvi. 12,) so must all our prayers ascend through the merits of the sacrifice of CHRIST. (Rev. viii. 3.)

The ministrations of the High Priest did not render unnecessary the prayers of the people; so now it is

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required that we offer prayer, for spiritual incense, in every place, in the Name of our LORD JESUS CHRIST; and especially in the public assemblies for Divine worship, for there our LORD's presence is particularly granted, to render effectual our prayers through the power of His own Priesthood.

The incense was offered every morning and evening. (Exod. xxx.) So the prayers of the Church are ordered to be offered every morning and evening for the Church's perpetual worship of the Divine Majesty.

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#### XXXIV. THE HOLY ARK.

This was a type of our LORD JESUS CHRIST in several respects.

1. It was made of wood and gold; denoting the two-fold nature of the SAVIOUR.

2. It contained the tables of the covenant which Moses received, after the first were broken, denoting that the covenant, although broken by sinful man, is preserved and kept perfectly in and by our SAVIOUR.

3. In it also was preserved the hidden manna: denoting that our spiritual food is in CHRIST.

4. Over the ark was the mercy-seat, where the glory of the Divine presence was manifested; and it is in CHRIST JESUS our LORD alone that we can obtain mercy, and come before the presence of God without being consumed.

5. For as the mercy-seat was the appointed place where God promised to meet the Israelite with blessing, (Exod. xxv. 22,) so it is only through our SAVIOUR that we have access to the FATHER with promise of blessing.

6. As the ark wandered a long time in the wilder-

ness, and removed from place to place, but at last found a glorious resting place in Solomon's temple; so our SAVIOUR, not having for a while a place on earth where to lay His head, afterwards ascended the holy Mount of GOD and rested above in glory unspeakable. (Ps. lxxviii.)

7. As when Israel went to fight against their enemies without the ark, they were defeated, (Num. xiv.) so we, unless we have the spiritual presence of CHRIST within us, fight in vain against the enemies of our soul.

8. As the ark went before the people and led them safely through Jordan, (Josh. iii. and iv.) even so our LORD brings us safely through the Jordan of death, and gives us an entrance into the kingdom.

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### XXXV. THE ANOINTING OIL.

This was to be compounded with very peculiar care, (Exod. xxx.) ; and with it every thing belonging to the Tabernacle and to the Priesthood was to be anointed.

This unction was a type and figure which received its perfect fulfilment in the MESSIAH, who is *the Anointed One*, that is, *the CHRIST*. Compare Isa. lxi. 1 ; Acts x. 38.

The holy anointing Oil was a type of the HOLY GHOST, who was given to the MESSIAH without measure.

But as the holy Oil poured on the head of Aaron went down even to the skirts of his clothing, (Ps. cxxxiii.), even so the unction of our Divine Head is to be extended to all His members, even to the lowest.

The gift of the SPIRIT was communicated at the anointing of our Great High Priest, that it might be communicated to us also, even to all Members of CHRIST'S Mystical Body, that all may be holy unto the LORD, that all may in some sense be Priests unto God. And therefore are we called *Christians*, because we also have an unction from the Holy One.

As every thing used in the service and worship of GOD was to be anointed with the holy Oil, we are taught that GOD is a GOD of Holiness, and all that approach Him should be sanctified and made meet by the HOLY GHOST.

The whole anointing also foreshadowed the present dispensation of the Church, which is the very kingdom of the MESSIAH, *the very dispensation of the HOLY GHOST*.

The composition of the holy Oil with so many costly and precious ingredients, and its peculiar qualities, signify to us the variety of heavenly virtues and graces conferred by the HOLY GHOST, and the diversities of His operations. The Oil, for instance, is of a *healing* nature; and so the HOLY GHOST heals the wounds of sin in the soul. Oil is of a *strengthening* nature, and so the HOLY GHOST is the only Comforter. Oil is of a *beautifying* nature, and so the HOLY GHOST sanctifies us and makes us meet for the presence of GOD. The HOLY GHOST is the true Spirit of Holiness, and the very Oil of Gladness, whose fruit is joy and peace. Oh may the Unction of the Holy One abide in us, till we too out of weakness are made strong, meet to shine forth as the sun in the Kingdom of CHRIST.



## XXXVI. THE PRIESTHOOD.

The Jewish Priesthood was divided into *three* holy orders,—the high priest, the priest, and the Levite.

So when our SAVIOUR lived as man on earth, He appointed twelve apostles and seventy disciples, keeping up the *threefold* order.

And when the apostles, acting by Divine authority and guidance, had settled the Church of CHRIST in its permanent form, there was found everywhere the *threefold* order of bishop, priest, and deacon.

The office of the priesthood was ordained for the edification of the Church on earth in things pertaining to GOD, and consisted chiefly in offering both gifts and sacrifices for sins, (Heb. v. 1); although they were also to bless the people, and to teach them, and to have the care of all the worship of GOD, and to judge between clean and unclean.

But all that the Levitical priesthood did in type and figure, *that* the Christian priesthood now does in fulness of power and reality.

The Jewish priest offered only a typical and prefigurative sacrifice, by offering before GOD the blood of slain animals or some fruits of the earth; the Christian Priest shows forth before the FATHER of heaven the One Great Sacrifice in a much more powerful and real way, a way unspeakably more deserving of the name of sacrifice than those former types and shadows.

The Jewish priest taught the law of Moses, the Christian priest teaches the gospel of CHRIST; the one judged between clean and unclean, the other has power to bind and loose; to declare and pronounce the absolution and remission of sins to the truly penitent. (S. John xx. 23.)

Neither did the Jewish nor does the Christian priesthood interfere in the least degree with the one true and real priesthood of CHRIST. Strictly speaking there never has been and never can be any priest but only He. Neither Jewish nor Christian priest were or are anything, except so far as He acts in and by them. They only "*serve unto the example and shadow of heavenly things,*" (Heb. viii. 5,) and are, therefore, only called priests.

But both the Jewish and the Christian priesthood are the institutions of GOD, for the edification of the Church on earth (Eph. iv. 8 to 12); and all that the Jewish did in figure and type was prefigurative of what is now done in the Christian Church by the Great High Priest Himself, through the instrumentality of His ministers, who are fellow-workers together with GOD the HOLY GHOST, (2 Cor. vi. 1,) and of whom the Divine Head of the Church says, "*He that heareth you, heareth Me.*"<sup>1</sup>

The Jewish priesthood was first of all established by express Divine revelation, and then continued from generation to generation in the regular appointed manner. So the Christian priesthood was first of all

<sup>1</sup> The vulgar prejudice which fancies that *now* it is *improper* to speak of a *priesthood*, because CHRIST is the Great High Priest, is shown to be entirely unfounded, by considering that our LORD's priesthood has extended in virtue and power from the beginning, and that whatever objection exists to the Christian priesthood equally exists to the Jewish. *Their* services did not interfere with His, neither do *ours*. Both alike are nothing of themselves. Both alike, however, are Divine institutions. Both were alike ordained for the edification of the Church on earth. In both systems alike it is the Great High Priest alone who really officiates and ministers. But if only *a type and figure* of Him in a preparatory dispensation was called a priest, much more may *he* be so called who now serves in the very kingdom of the MESSIAH, who in the greatest of all sacraments represents before the FATHER in heaven the One Great Sacrifice.

established by Divine authority, (being the first gift of the ascended SAVIOUR, Eph. iv. 8,) and thence it has been continued from generation to generation, according to the manner appointed by the Apostles, by continual succession in innumerable lines, through the continual laying on of hands, in regular descent from the Apostles of CHRIST to the present day.

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### XXXVII. SACRIFICES.

Sacrifice had been an essential part of Divine worship even from the very fall of man. On all the most solemn occasions of their life believers in God approached Him in worship by sacrifice. Abel, Noah, Abraham, Jacob, Melchizedec, Job, all offered sacrifices. It was the ancient practice of the patriarchal Church, before it was more particularly instituted in the Jewish. And as natural reason could never have taught *such* a mode of worshipping God, we cannot but believe that it was appointed by the express command of God even from the very first. For who, without a positive institution, would ever have supposed that such an action could be acceptable before God? The custom must have originated by Divine authority, and so being preserved from the first man among all his descendants, continued to prevail among all nations, even where the true meaning of it was quite forgotten.

In the Jewish Church, however, we read not only of the continued *practice* of sacrifices, but also of their positive *institution* by new Divine revelation, accompanied with a great many very peculiar rites and ceremonies.

What, then, was *the meaning* of this most remark-

able Divine institution, so ancient, so universal, so essential to the acceptable worship of God?

Why was sacrifice made by Divine institution the very centre of all worship for fallen man?

Was there any real virtue of their own in these sacrifices to put away sin from the offerer of them? Surely not. It was not possible that the blood of sheep and oxen could avail before God to atone for sin. (Heb. x. 4.) Yet if an Israelite had presumed to neglect these sacrifices in his worship, he would have been an open despiser of Divine institutions.

What, then, is the one great Antitype of all the sacrifices of all dispensations? They were all ordained *to show forth the sacrifice of CHRIST Himself*, the true Lamb of God, slain in type and promise from the foundation of the world. Every faithful Israelite would see in every bleeding sacrifice the atoning death of the promised MESSIAH, which was to be offered in the end of the world.

And in every sacrifice with which he came before the presence of God, he would come with the Divinely ordained type of that One great and true and only real Sacrifice, showing it forth in the appointed manner before the FATHER of Heaven, and through faith in it obtaining mercy and peace.

Just as it is in our present most solemn act of worship, we show forth the One Sacrifice of the Lamb of God before man and before God, with the Divinely instituted memorials, though no longer with bloody offerings; even so the believers of old showed forth in all their appointed sacrifices the one true and only real Sacrifice, namely, that of the Eternal SON of God incarnate. *They* looked forward, *we* look back to that One Sacrifice. All other offerings, whether then or now, that are *called* sacrifices, had and have no real virtue of their own to avail for the offerers before

God; but only as they were or are Divinely instituted means of making the offerers to be partakers in the benefits of the One Sacrifice. The atoning death of our LORD GOD incarnate is the only real Sacrifice, infinitely meritorious and propitiatory; the other rites instituted of GOD in His Church on earth, either to prefigure or to commemorate this One Sacrifice, are, however, usually *called* sacrifices; the Christian sacrifice being made by bread and wine, and not by animals, in the Holy Eucharist, for herein do we now *show forth the death of* CHRIST till He come again. And this is now our most essential and central act of Divine worship, which if any member of the Church neglect, he is a despiser of Divine institutions.

Just, however, as in former times, "*the sacrifice of the wicked was an abomination to the LORD*;" even so now it is possible to come to the celebration of the holiest mysteries of our religion only to our own condemnation.

Here it may be added that the appointment in the Jewish Church, that the daily sacrifices should be offered at the *third* and the *ninth* hours, was prefigurative of the One great Sacrifice, inasmuch as the Divine Victim, the very Lamb of GOD, was nailed on the cross at the third hour, and expired at the ninth.

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#### XXXVIII. AARON.

Aaron was a very eminent type of our LORD in His Priestly office.

Let us consider how this is, both in the consecration of Aaron's person, and in the duties of his sacred office.

1. S. Paul says, Heb. v. 4, "*No man taketh this honour to himself, but he that is called of GOD, as was Aaron. So also CHRIST glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son, to-day have I begotten Thee;*" that is, on the day of His resurrection.

As Aaron, then, did not make himself a high priest, but was openly called to it by GOD, and consecrated through Moses (by the laying on of hands,) before the congregation of Israel; even so our LORD did not glorify Himself by taking His priestly office to Himself, but waited in privacy and silence until He was publicly called to it by GOD the FATHER, at His baptism, and at His resurrection from the dead, and more eminently still on His ascension into the true sanctuary above.<sup>1</sup>

In the consecration of Aaron there was an application to his person of *three* things, water, oil, and blood. (Exod. xxix.) Thus also in our SAVIOUR'S consecration to His priesthood, there is the *water* of His baptism; when also He became *the* CHRIST, being anointed with the HOLY GHOST without measure; [compare Ps. xlv. 7, and Acts x. 38,] and then there is the baptism of *blood* with which He was baptized on the cross that He might become a perfect High Priest.

2. Next, let us consider the duties of Aaron's sacred office. His office was threefold; to atone, to intercede, and to bless.

He was to make *atonement* every day with sacrifices of lambs and of oxen. And once a year he was to

<sup>1</sup> This by the way most openly and severely rebukes the presumption of those who now undertake to minister in sacred things for GOD of their own selves, without having been called to the sacred office by any proper or competent authority.

make a very special atonement, which is described in Lev. xvi.

In all which daily and annual sacrifices there was visibly prefigured the One great and true Sacrifice of the very Lamb of God, which sacrifice our true Aaron made even of Himself, an infinitely precious atonement and propitiation for our sins.

Aaron was also to *intercede* for the people. This he did in the most remarkable and significant manner, when once a year he entered into the holy of holies. He then appeared before the mercy-seat, the special presence of God, but not without the blood of the sacrifice; for he took the blood in with him within the vail, and sprinkled it on and before the mercy-seat, and also caused a cloud of incense to cover the mercy-seat. All which very strikingly prefigured the entrance of our LORD as our Great High Priest into the heaven of heavens, there to appear in the presence of the FATHER for us, even before the very true mercy-seat in the sanctuary above. There He now has entered "*with His own blood*," (Heb. ix. 12,) that is to say, there He now continually presents before the FATHER on high the one sacrifice which He made of Himself in this outer world. As we below continually show forth His death before the FATHER, even so does He our great High Priest above; and so He obtains for us, from time to time, grace, mercy, and peace; covering the mercy-seat with the cloud of His all-prevailing intercessions, so that the FATHER may not see our sins and iniquities, but may be very merciful to all who truly repent, for His dear SON's sake.

Aaron, moreover, was ordained to lift up his hands and to *bless* the people, when the sacrifice and the intercession were finished. (Lev. ix. 22, Num. vi. 23.) And so our SAVIOUR as the true High Priest of the Church, alone gives us the blessing of peace. As He

was on the point of ascending He lifted up His priestly hands and blessed His disciples, (S. Luke xxiv. 50); and when He returns from the sanctuary above and appears again, arrayed in all His glory, who can express the blessing with which He will then bless all the congregation of the faithful? Oh! what full torrents of joy and felicity will then flow into their souls for all eternity.

There are also many other particulars which might be pointed out, in which Aaron was a type of our LORD; such as his carrying the names of the twelve tribes upon his breastplate in memorial before the LORD, his holy and beautiful garments, the golden bells suspended round his under robe, his judgment between the clean and the unclean, and all the rites that God appointed him to perform; all foreshadowed by express arrangement the person and the office of our Great High Priest.

His entrance once a year into the holy of holies should be especially considered, as a very express type of the ascension of our true Aaron into the heaven of heavens. (Heb. ix. 12.)

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### XXXIX. THE SCAPEGOAT.

On the great annual day of atonement one of the significant and typical ceremonies was that of the scapegoat.

Two goats were chosen and brought before the LORD. One was slain and sacrificed; on the other the high priest laid his hands, confessing over it all the sins of Israel, and in a figure transferring them



to the goat. This goat was then led away into the wilderness and let go, and never more sought for.

This prefigured Him upon whom all our sins were laid. (Isaiah liii.) He has carried away our sins, so that if sought for, they shall no more be found. (Jer. l. 20.)

The other goat offered in sacrifice also prefigured the great atonement, by the infinite virtue of which our sins are *set from us as far as the east is from the west*. (Ps. ciii. 12.) For as all types are deficient in some respect, not perfectly answering to the antitype, they were made very numerous, so that what one wanted another might supply.

The *two* goats signified the double nature of our LORD; the one that suffered death His humanity, and the other His Divinity.

## XL. THE RED HEIFER.

S. Paul alludes to this very peculiar and typical rite in Heb. ix. 13, where he speaks of "*the ashes of a heifer sprinkling the unclean.*"

Let us consider the type and the antitype together. The account of the ceremony is given in Num. xix.

1. First of all the heifer was to be entirely *red*, without any spot of any other colour. This very redness would typify Him who came "*from Edom and with dyed garments from Bozrah,*" (Isaiah lxiii. 1,) to whom it was therefore said in prophecy, "*Wherefore art Thou red in Thine apparel?*" The reason of this we Christians can give; and the apostle S. John saw Him in holy vision as One "*clothed with a vesture dipped in blood.*" (Rev. xix. 13.)

2. Next, the heifer was to be *without blemish*, and one on which *no yoke had ever come*. Thus it prefigured Him who was perfectly sinless, on Whom the bondage of sin and of the law never came.

3. The heifer was to be wholly burnt to ashes without the camp. In this respect, too, it was a figure of Him who suffered without the gate of the holy city, and was wholly consumed even, as it were, unto ashes in the fire of Divine Justice. For the ashes signify the passion of our LORD's humanity, when He was offered as a whole burnt-offering for the sins of the world.

4. To the ashes of the consumed heifer was then to be added some living or running water in a vessel; which, as in so many other cases, prefigured the water as well as the blood, with which we are washed, and sanctified, and justified, in the name of the LORD JESUS, and by the Spirit of our GOD. Reference also is clearly made to the holy Sacrament instituted by the MESSIAH, in which we are first of all cleansed from all sin; for in it *He sanctifies water to the mystical washing away of sin*, through the virtue of His own most infinite sacrifice.

5. Next mark *for whom* this "*water of separation*" was thus made for the purification of sin. It was to be sprinkled on all those who by any means had touched "*a bone, or one slain, or one dead, or a grave*;" that is, any thing connected with *death*. This is of course very significant and typical. What is death but the end of *sin*? What is a *dead body* but the very type and image of the *corruption of sin*? To come in contact with sin in any way pollutes and defiles us, so that we are no longer fit for the worship of GOD, and cannot be restored to it until by the proper means we are cleansed. By sin it is that we are altogether *become filthy* in GOD's sight, and we can be made

clean again only in the way that He has appointed. The works of sin S. Paul calls works of death, "*dead works*," when he refers to the rite that we are now considering, which is of course a sufficient guide for us in understanding the type. The sprinkling of the unclean person therefore with the water mixed with the ashes of the consumed red heifer, signified our purification from the contact of sin through the application to our souls of that infinitely precious cleansing stream which flowed from our sacrificed Victim, In holy Baptism that heavenly washing is first granted us; and our continual defilements can only be purified through the virtue of the same atoning Blood, which is also granted us from time to time in the other holy sacrament.

Let us ever bear in mind that our SAVIOUR gave Himself for us for the very purpose of purifying us from all "*dead works*," to be a peculiar people unto Himself, "*zealous of good works*."

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#### XLI. THE FIRST-FRUITS.

When the grain had been sown and seemingly lost for a time in the earth, presently it sprang up, and GOD gave it a new body, first the blade, then the ear, then the full corn. When the harvest was ripe, a first-sheaf was reaped, and then it was carried into the temple of GOD, where the Priest waved it before the LORD, that it might be accepted of Him; and till this was done, the rest of the harvest was not sanctified to the use of the people, nor might they partake of it.

S. Paul says, "*Now is CHRIST risen from the dead*,"

*and become the first-fruits of them that slept."* Here therefore is a type of our LORD's Resurrection. He has died and been buried. But the Eternal SPIRIT quickened His Body again, and He arose in a Spiritual Body, which has now been carried up in the triumph of the Ascension, even to the true Sanctuary above, and has appeared before the very presence of the FATHER, and been crowned with exceeding glory for ever.

And if He has risen from the dead, then shall all rise. For if the first-fruits be reaped and lifted up to the heavenly sanctuary, and accepted of GOD as a holy offering, then shall every sheaf that has grown up with Him, and like Him, be also taken up from the earth and sanctified in its proper order; "*CHRIST the first-fruits; afterward they that are CHRIST's, at His coming.*" He has now sanctified the whole harvest. We that now bear the image of the earthly Adam, shall also bear the image of the heavenly.

## XLII. THE CLEANSING OF THE LEPER.

The rites and ceremonies in this matter are exceedingly minute and peculiar indeed. But everything about the holy nation was typical of greater things.

The leprosy is always in Holy Scripture a type or emblem of sin; which, like the leprosy, begins from a little, and spreads till there is no whole part left in us. What leprosy is to the body, that sin is to the soul. It pollutes and corrupts all our powers.

The leper was to be shut out from the worship of GOD, and from the society of Israel; so sin cuts us off from communion with GOD and with His Church.

No wonder the Priest was enjoined to proceed with the most extraordinary care in judging this terrible disease. Many marks were given him by which to form his judgment, whether he were to pronounce a person clean or unclean. An Israelite was not to be pronounced unclean for *every* appearance of leprosy ; but only when it seemed that the strength of nature was overcome by the power of the disease. So there are some sins which do not justify the Priest of CHRIST to cut off a person from Communion with the Church ; but there are other sins for which the offender ought to be excommunicated ; for a Church without discipline is as a garden without a hedge.

When a leper was healed, the Priest was to pronounce him clean, and to admit him again into the holy society of Israel. But this was done by a very peculiar ceremony. (Lev. xiv.) Two birds were to be taken, and a sprinkling instrument was to be made of cedar-wood and scarlet and hyssop. One of the birds was to be killed over a vessel, into which running water had been put ; and the other bird, together with the sprinkling instrument, being dipped in the bloody water, the leper was to be sprinkled with it seven times, and the bird let go.

The *two* birds denoted the *two* natures of Him by Whose sacrifice alone our sins are washed away. The bird that was killed denoted the death and passion of His humanity ; the other that was let go, His Divinity. The blood of Him in Whom these two natures are united cleanses us from the guilt of sin. Yet not without an application of it by holy Baptism first of all. For we observe here the water as well as the blood with which the leper was sprinkled. So S. Paul, praying and fasting, was still in his sins, till he washed them away in Baptism.

Afterwards the leper was to be washed ; and sacri-

fices were to be offered by him. Then the Priest was to put some of the blood of the sacrifice on all the extreme parts of his body, and then some holy oil ; and then he was made clean. It was like saying unto him, "*Now you are made whole and clean : let all your faculties be holy unto God.*"

And thus too are we cleansed and sanctified by the Blood of the Great Sacrifice, and by the anointing of the HOLY GHOST ; in order that we may yield our whole selves as a living sacrifice unto GOD.

Our LORD's first miracle, on coming down from the mount, (S. Matt. viii.,) was to cleanse a leper, who came to Him, saying, "*LORD, if Thou wilt, Thou canst make me clean.*" This was very significant of the office of our LORD, as our true Priest, come to cleanse fallen polluted man from the fatal leprosy of sin.

As the Jewish Priests, after due examination, were to pronounce a leper clean, so are the Priests of CHRIST authorized, after due examination, to pronounce to the penitent in His Name, the absolution from sin ; and what is loosed on earth is loosed in heaven itself, by the ministry of the Great High Priest Himself. (S. Matt. xvi. 19.)

*"Sprinkle me with hyssop, and I shall be clean. Wash me, and I shall be whiter than snow."*

#### XLIII. THE LEVITICAL WASHINGS AND SPRINKLINGS.

The law of Moses prescribed a very great frequency of Baptisms or washings with water, and of sprinklings with blood.

The sprinkling instrument was made of *cedar wood*, signifying, perhaps, the *incorruption* of our LORD's humanity; of *hyssop*, signifying, perhaps, the *bitterness* of His Passion; and of *scarlet wool*, signifying doubtless *the blood* of the true Lamb of God.

The water that was so frequently used as well as the blood, sometimes separately, sometimes mixed together, foreshadowed the double healing stream that issued forth from the pierced side of the true Sacrifice.

Reference must also be made to the Sacrament of Baptism, for in that Sacrament it is that the words are first of all addressed to us, "*Arise, and be baptized, and wash away thy sins.*" (Acts xxii. 16.) To this heavenly washing S. Paul refers in Eph. v. 26: "*CHRIST loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of Water, by the Word.*" And again in Heb. x. 22; and again in Heb. x. 29; and in Tit. iii. 5, this washing is expressly called "*the washing of regeneration.*"

The virtue of that heavenly washing is so great, through the relation it has to the blood of the true sacrifice, that to the faithful disciple it extends throughout the whole life, as our SAVIOUR implied by saying, "*He that is washed, needeth not save to wash his feet, but is clean every whit.*" (S. John xiii. 10.)

In the other Holy Sacrament we are washed clean from our continual defilements, and so our baptismal cleanness is renewed to us, [if we receive it in true repentance and faith,] through an application therein of the precious Blood of CHRIST.

Compare also Isa. lii. 15, and Ezek. xxxvi. 25; which are prophecies of our baptismal washing by the promised MESSIAH. And see 1 S. Pet. i. 2; 1 Cor. vi. 11; Heb. xii. 24; in all which places allusions are

made to the ancient rites as typical of what we now receive in substance and reality in the MESSIAH'S kingdom.

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#### XLIV. THE THREE GREAT FEASTS.

I. The Passover. (Exod. xii.) That this was a very express prophetic type of our feast upon the true Sacrifice of the Lamb of GOD, we are assured by the Apostle, who says, (1 Cor. v. 7,) "*CHRIST, our Passover, is sacrificed for us; therefore let us keep the feast.*"

Let us then compare together the type and the antitype.

A lamb was chosen out of the flock, a fit emblem of Him Who was chosen of GOD from among His brethren, to be the Victim of sacrifice for our redemption. As the lamb is useful both in life and death, giving us both food and clothing, so does it represent to us the spiritual benefits afforded to us by the true Lamb of GOD, Who clothes us with the spotless robes of His righteousness, and feeds our souls with the Bread of Life. The innocence, mildness, gentleness, meekness, and harmlessness of the lamb, also fitly represent to us the character of our gracious SAVIOUR.

The lamb for the Passover was a male of a year old, without blemish, and without spot. So our LORD was sacrificed in the prime of life, and even in the judgment of His enemies had *no fault*.

On the tenth day of the month, the lamb was fetched from the fold, and on the fourteenth day, at even, it was killed in the place appointed by all the Israelites. So He, the great Antitype, went up to



Jerusalem five days before the Passover, where He was taken and crucified; and at even, that is, at three o'clock, He suffered death.

The lamb was roasted with fire, which signified the wrath of Divine justice which consumed the soul of the SAVIOUR, when "*it pleased the LORD to lay on Him the iniquities of us all.*" (Isa. liii.)

Not a bone of the Paschal lamb was to be broken; which was exactly fulfilled in the antitype.

The very night on which the Paschal lamb was slain, and its blood sprinkled on the houses of the Israelites, they began their march out of Egypt, they were redeemed from their captivity. So as soon as CHRIST, our Passover, was sacrificed for us, we were redeemed from the curse of our fallen state. And the benefits of our redeemed state are given to us individually, when the precious Blood of CHRIST is sprinkled on us in Holy Baptism, which is the door of the Church. Then the curse passes away from us, and we are begotten again to a lively hope of regaining our lost Canaan.

The Paschal lamb was then to be eaten by all the Israelites; it was to be eaten in haste, with bitter herbs and unleavened bread, the loins girt, the feet shod, the staff in the hand. And now our LORD has instituted for the Christian Church, in the place of the ordinance of the Feast of the Passover, the Holy Eucharist, which is the feast upon the true Sacrifice, where is the Holy Communion of His Body and Blood. This is *our* great feast; and the Divine food therein given us is the very Flesh of the true Paschal Lamb, for the sustenance of the life of our souls. Of this feast we should partake with the unleavened bread of sincerity and truth; with the bitter herbs of repentance and mortification of sin; with the affections of the mind girt up from earthly things, the feet shod in

readiness for pursuing our great journey, and the staff of our short hasty pilgrimage in our hand.

The Passover was to be eaten by *all* the Israelites. They who did not partake of it were accounted to have broken the covenant of God, and were to be cut off from His people, that is, excommunicated. So of the great Christian Passover, it is plainly commanded, "*Drink ye all of this.*" They who do not do this, virtually cut themselves off from the number of the true Israel, they excommunicate themselves; they place themselves in the greatest peril of losing their own souls.

As none but the circumcised might partake of the Passover, so now none but the baptized may partake of the Holy Eucharist.

As the Passover was ordained to be a perpetual memorial throughout all generations, of the miraculous redemption out of Egypt; even so in that Holy Sacrament which our LORD has now put in its place, we have a perpetual memorial of our infinitely greater redemption.

As the beginning of the year was changed to the Israelites, and the seventh month was changed into the first, on their redemption out of Egypt; so the beginning of the week is altered for Christians, and the seventh day is changed into the first, for the LORD's Holy Day; for on that day He finished a more glorious work than either the creation of the world, or the redemption of Israel out of Egypt.

And so the ancient season of the Jewish Passover is now carried on and preserved in the Christian Easter; for on that day, by the glorious resurrection of our Divine Head, the great antitype was accomplished. We were all brought out of Egypt; our mighty redemption was accomplished. On that day, therefore, what Christian neglects to keep the feast?

II. The Feast of Weeks, or the Feast of Pentecost; so-called, because it was kept *seven weeks* after the Passover, (Deut xvi.; Exod. xxxiv.) that is, on the fiftieth day. Then the Israelites offered thanksgivings for harvest, and the first-fruits of the wheat harvest; and then they also celebrated the giving of the law on Mount Sinai; the *first* Feast of Pentecost having taken place when they were at Mount Sinai, on the fiftieth day after the first Passover. And this was the day, so marked out from ancient times, on which it pleased the LORD the HOLY GHOST to descend on the Apostles, and to sanctify the first-fruits of the Christian Church. That was the day on which He came down again in fire, to write the law of God, not on tables of stone, but on our hearts. And this is now our Whitsunday, fifty days after Easter. Thus the ancient institutions of God in the Jewish Church, had evident respect to the principal mysteries of the Christian dispensation.

III. The Feast of Tabernacles. (Lev. xxiii.) This was instituted in memory of the Israelites dwelling in tents in the wilderness; and it seems to prefigure the Divine Incarnation, when the LORD from heaven made the Second Man tabernacled here below in this wilderness; and therefore this Feast corresponds to our Christmas, which is the season of joy and gladness indeed throughout all the dwellings of Christians.

These were the three great festivals in the Jewish Church; and they were plainly foreordained by the Divine wisdom so as to be highly typical of the greatest events that have now taken place in this last dispensation; for they correspond most significantly with our Christmas, Easter, and Whitsunday, when we celebrate the most infinite mysteries of our religion, the Incarnation of the Eternal Word, the Re-

demption of the world by the death and resurrection of our LORD GOD Incarnate, and the descent of the HOLY GHOST to make all things new.

No well-instructed member of the Church therefore can ever pass heedlessly by these great days, marked out by GOD for so many ages.

Nor will any one worthy of the name of Christian fail to attend the great and true Christian feast at least three times a year, of which Easter must be one; according to that precept of the Church so reasonably founded on the Divine Commandment given in the former dispensation, that three times a year every Israelite was to present himself before the LORD in the Temple at Jerusalem, namely, at these three greatest festivals. (Deut. xvi.)

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#### XLV. THE NEW MOONS.

The new moons being the commencements of new portions of time marked out by that heavenly body which is a type of the Church, were distinguished by particular services in the Jewish Church. (See Num. x. 10, and Ps. lxxxi. 3, and Num. xxviii. 11.) The beginning of the *seventh* month was especially observed, for that was the *sacred* month, full of holy solemnities, beginning with the Feast of Trumpets; for at all these significant times the blowing of the silver trumpets was always a part of the solemnity.

By these sacred observances it might be intended that the Israelites should offer unto GOD the first-fruits of their *time*, as well as of other things; so that the whole month might be sanctified.

But chiefly there was doubtless reference intended

to the coming kingdom of the MESSIAH. The old moon was an emblem of the Jewish Church, which vanished away at the appearing of the MESSIAH. Then the Church of GOD entered into a new phase. The new moon signified the new dispensation of the Church at the Incarnation of the eternal SON, and the coming of the HOLY GHOST. Then all things became new. Now are we living in the light of the new moon indeed.

The blowing of the silver trumpets deserves also our consideration. The blowing of the trumpets at the new moon signified the preaching of the Gospel at the coming of the MESSIAH throughout all lands; for then the joyful sound went out into all nations at the command of the LORD GOD Himself. The loud, and piercing, and stirring cry of the trumpet was a figure or symbol of the Omnipotent Voice or Word of GOD. The different degrees of loudness with which the Priests were to blow with the trumpets were significant. On the great day of atonement, in the year of jubilee, they were to make the trumpet sound *throughout all the land*. (Lev. xxv. 9.) At Sinai the voice of GOD and the sound of the trumpet were heard together. (Exod. xix. 19.)

Compare also Rev. i. 10, and iv. 1. Moreover, if you will look at S. Matt. xxiv. 31; 1 Cor. xv. 52; and 1 Thess. iv. 16; you will see that the sound of the trumpet is still spoken of as the great cry of the last coming of the SON of GOD, when His Omnipotent Voice will be heard throughout all the world, at which the dead will arise from their graves, and put on their incorruptible bodies, and all things will be made new in the glory of the Eternal Presence; for that will indeed be the true year of jubilee, the *seventh* month of the heavenly solemnities, in the fulfilment of all things.

## XLVI. THE REDEEMER.

Our LORD Himself is called in the Hebrew language by the very same name as that kinsman was who was obliged by a peculiar and typical law to redeem the family of his brother.

The law was this : if an Israelite died without children, his nearest kinsman was to marry his widow, that his family might not perish out of Israel. If through poverty he had sold his possessions, the near kinsman was to buy back the inheritance. If he had sold himself for a slave, the near kinsman was to redeem him. And if he was murdered, the near kinsman was to avenge his blood.

In all these respects, we may say with Job, "*I know that my Redeemer liveth.*"

For the Eternal SON of GOD has verily made Himself our near Kinsman. By the mystery of the Incarnation He has become One with us, He has made Himself our Brother. And so all these Offices of the Redeemer truly belong to Him ; nor does He decline to execute them.

He has loved the Church, and given Himself to be her Divine Husband, in order that a new family might be raised up unto GOD, created anew in CHRIST JESUS unto good works. The first Adam, we may say, left no children. All are dead to GOD in him. But the Second Adam is the Head of a new family. His Church will glorify GOD for ever.

We had completely lost and forfeited all our possessions, and bartered away our eternal inheritance. But the LORD from heaven, our Divine Redeemer, has purchased all back again for us.

We had even sold *ourselves* ; but the Redeemer gave Himself a ransom for us all.

We were all ruined and killed by the great murderer of souls ; but the Mighty Avenger of our blood has appeared and *bruised the head* of our adversary, and given us the victory, raising us up to life indeed.

Now, therefore, our name will not perish. One has been born into our family, bringing with Him all the riches of heaven, and so all our debts are paid. The chains of our captivity have been broken by the most amazing miracles of power and love. O grave, where is thy victory ? The very and true Redeemer has appeared, even our LORD GOD Incarnate.

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#### XLVII. THE UNITY OF WORSHIP.

It was particularly and repeatedly forbidden that the Israelites should offer their sacrifices in *any* place that they saw. (Read Deut. xii.) It was most strictly enjoined them to bring their sacrifices to the place appointed by God. At the three great festivals all the males throughout the holy nation were to assemble for united worship at Jerusalem. Jerusalem was, therefore, "*the city of their solemnities.*" (Isa. xxxiii. 20.) "*Thither the tribes went up, the tribes of the LORD.*" (Ps. cxxii.) There they all worshipped in unity. None worshipped apart, in separation from his brethren.

God was present, indeed, everywhere then as He is now ; but He would not accept their public worship everywhere, but only when they were assembled together according to His institutions. Their chief acts of worship were to be offered in unity at the temple of God.

Was this so strictly ordered, in the midst of a complete system of typical ordinances, without any signification for us? Is this part of Scripture written *not* for our instruction and correction? Was it not a type of that greater unity that should exist throughout the whole Church of CHRIST? Does it not teach us the most fundamental and elementary law of Christian unity as regards the duty of all Christians to offer public worship to the one GOD in One Body, as members of one family? In the matter of public worship none should separate themselves from their brethren. Surely division and separation one from another, at the very time of public worship, is one of the most painful violations of the law of Christian unity; for how can we love one another as brethren, if we cannot worship together? Is it not as plain a violation of the first principles of religion as there can well be? And yet what is less thought of? The commonness of the thing perhaps takes away its painfulness from us, but does not make it right or pleasing to GOD. If at all other times, and in all other occupations, we are disunited, in public worship we ought to be united. We are all "*called to the peace of GOD in one body.*" (Col. iii. 15.) We all ought to "*glorify GOD with one mind, and with one mouth.*" (Rom. xv. 6.) We ought not to say, "*Where shall I go to be most pleased?*" for that is only a specious kind of natural self-pleasing; but rather, "*Where shall I be sure that I am worshipping according to the will of GOD; according to His institution?*" For if in our very worship we break the elementary laws of Christian unity, we have no right to believe that our worship is accepted.

The promise of our LORD's presence is not given to *every* assembly, but only to such as are met together "*in His Name;*" (S. Matt. xviii. 20;) that is to say,



*by His authority, according to His will, and in unity with those who are set to rule over us in the LORD.*

Obedience to our spiritual Ruler is an express precept of the Word of CHRIST, (Heb. xiii. 17.)

We must "*avoid them that cause divisions.*" (Rom. xvi. 17.)

Let it not be said of us, "*These be they who separate themselves.*" (S. Jude xix.)

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#### XLVIII. THE GAINSAYING OF KORAH.

S. Jude speaks of some as perishing *in the gainsaying of Core*, even in his day. The same evil which began in the days of Moses, is to be found still in the Church of CHRIST. Korah and his company rebelled against the authority of Moses and Aaron. It was the dispute of popular power against the properly authorized ministers of God. They complained that those ministers took too much on themselves, and that *all* the congregation were holy, and all had an equal right to the Priesthood. But their signal punishment showed the great displeasure of God at their arrogance, self-conceit, and presumption.

Now do only read what they said in Num. xvi., and compare their feelings and language with that of the modern sectaries, and the remarkable likeness will appear at once. In Korah and his company we see the type of those separatists of our day, who fancy themselves the enlightened people of the age, and throw off all respect to the duly authorized ministers of the Church, and take unto themselves the offices of the Christian Priesthood, and worship apart from the Church that was instituted by CHRIST, and set

in order by His Apostles. How full they are of self-conceit, self-importance, and presumption. Oh, how commonly does *the gainsaying of Korah* abound amongst us ! Let us not listen to it. It is the voice of some false angel of light. Let us rather honour and observe all Divine institutions, and never interfere with them. If at any time we find it impossible to respect *the officer*, yet let us respect *the office* ; according to the express precept of our LORD in S. Matt. xxiii. 2, 3. Let us also mind 2 Tim. iv. 3, and Heb. xiii. 17.

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#### XLIX. THE SPIES.

The children of Israel could not simply take God's Word about the Land of Promise. They must needs send men to spy it out for themselves, and have, as it were, the evidence of their own senses about it. (Deut. i. 21.)

In like manner, many Christians have not much faith in the word of God's promise. *That* is not enough for them. They want some assurances of sense, some sensible consolations, some convictions of certainty, some feelings of safety at once. They cannot go on in a simple dependence on God's promises only.

When the spies returned, the *evil* report that many of them brought was much sooner believed than the good report brought by the two faithful spies.

So most Christians are ready to faint and turn back at the difficulties that lie in the way to heaven. Their temptations are strong, and they have no heart to resist them ; they do not care to mortify those unruly and fierce lusts that war against the

soul. And then they are ready to think scorn of what God has promised. "*What profit shall we have if we serve the LORD ?*"

So, as God turned back the Israelites for this very unbelief, in like manner does He shut out of Heaven all such base-spirited, unbelieving Christians, and turn them back into the world, to consume their forty years in fruitless wanderings, in vanity and trouble.

But the two faithful spies gave a true report of the good land, and brought back a rich cluster of grapes to convince the people of its great fertility.

So sometimes God vouchsafes to send us a rich foretaste of the exceeding goodness of the true Canaan, in order to confirm our faith, and to encourage us to go on in our present warfare, and to take possession of it. But it is not for us to ask for such foretastes. God alone knows if they are good for us. It is rather our part to pray for increased faith in the sure promises of God ; leaving it to Him to grant us sensible consolations and comforts by the way, as He may see most expedient for us.

#### L. THE DISINHERITING.

So full of unbelief, ingratitude, and disobedience, were most of the Israelites, that God turned them back to wander in the wilderness, until all the generation who had been saved out of Egypt should die, except Caleb and Joshua.

Read Numbers xiv.

So the many were disinherited. They came short of the promised land.

Mark well the word "*all*" in the application S.

Paul teaches us to make of this in the first four verses of 1 Cor. x. *All* passed through the sea; *all* were baptized in the cloud and in the sea; *all* did eat of the same spiritual meat; *all* drank of the same spiritual drink; and that, the Apostle says, was to them in some sense a partaking of CHRIST; nevertheless with "*the many*," [for so it ought to be translated,] that is, with most of them, GOD was not well pleased.

The LORD was wroth with His own Inheritance, (Ps. lxxviii.); for the sins of His peculiar people are far worse than the sins of any others. All of that generation were therefore *overthrown* in the wilderness, save two.

S. Jude would have us well remember this terrible disinheriting: "*I will put you in remembrance, how that the LORD having saved the people out of the land of Egypt, afterwards destroyed them that believed not.*" (Read Ps. xcv.)

It is *one* thing to have been saved out of our fallen state, to have been redeemed from the curse, baptized into CHRIST, and fed with the true manna, and made inheritors of the kingdom of heaven: it is *another* thing so to use our infinite blessings in the Church of CHRIST as to attain unto the promised glory.

Oh then, let us "*give all diligence to make our calling and election sure.*" We are yet in the terrible wilderness of temptation.

Only *eight* saved at the deluge, and only *two* now out of the six hundred thousand, points to a tremendous conclusion, enough, one would think, to startle us out of our fatal sleep.

"*Many are called, but few chosen.*"

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## LI. THE JORDAN.

At the Jordan it was that the children of Israel at last passed out of the wilderness into the kingdom of Canaan. Their wanderings in the terrible desert ceased: no more would they be hungry and thirsty and faint: no more would they be bitten with fiery serpents and scorpions: the good land flowing with milk and honey receives them; their journey is ended; the day of temptation is over: the kingdom is attained. Although Jordan even overflowed its banks, their entrance was not hindered. The ark of JEHOVAH went before them and opened them a way through the dark floods. "*The sea saw it, and fled; Jordan was driven back.*" (Ps. cxiv. 3.) They passed safely through, and the manna ceased, and the cloud vanished, and the fine wheat of Canaan supplied them all with plenty.

So it is in the antitype.

"*Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me.*" "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*" (Isa. xliii. 2.)

The true ark of the covenant shall go before us. The presence of the LORD will be then specially with His people. For, "*Right dear in the sight of the LORD is the death of His saints.*"

Then all ordinances will cease; then we shall hunger no more, neither thirst any more: then GOD will wipe away the tears from off all faces: and the things that eye never saw, nor ear ever heard, nor heart ever conceived, the things that GOD hath prepared for them that love Him, will be openly revealed in all their unfading splendour, amidst the glories of the eternal kingdom, the true celestial Canaan, where full torrents

of pleasures will for ever pour into the souls of the blessed from the very fountain itself of all life and glory.

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## LII. JOSHUA.

The very word *Joshua* is the same as **JESUS**; and it is so printed in our 'New Testament translation, in Acts vii. 45, and in Heb. iv. 8. The Name signifies *Jehovah our Saviour*.

Joshua was a type of our SAVIOUR, inasmuch as he led the chosen people of GOD safely through Jordan, after their forty years' journey through the great wilderness. For our SAVIOUR is He Who has conquered death, and leads His people safely through the swellings of Jordan, after their day of trial is over in this world of temptation, and so brings them into the glories of His promised kingdom. Now we have a new song of joy given us; "*O grave, where is thy victory? Thanks be unto GOD, Who giveth us the victory, through our LORD JESUS CHRIST.*"

Moreover Joshua was the captain of the LORD's Hosts, under whom the Israelites fought successfully against all their strong enemies. He led them forth to battle, and called his chief men and made them put their feet on the necks of all the kings that fought against them, until he gave them rest in that happy land which he had before spied out for them. Even so our true Joshua makes His people more than conquerors over all their foes, and will at last beat down Satan under their feet for ever. If we follow His guidance, fighting manfully under His banner, as we are pledged to do at our Baptism into His Church, then His grace will be sufficient for all our weakness,

and He will bring us into His eternal rest, and command us to take possession of "*the inheritance undefiled, incorruptible, and that fadeth not away*;" saying to us, "*Enter ye into the joy of your LORD.*"

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#### LIII. THE HOLY NATION.

That every part of the history of Israel was so designed and ordered by Divine providence as to be typical of something greater, we have the express authority of S. Paul for saying, in 1 Cor. x. 11. Not only the positive institutions of their religion, but the leading events in their history also, were ensamples, that is, types, unto us. The history of Israel indeed is the great parable of holy Scripture. It is everywhere the leading type of the Church of CHRIST.

The Israel of old were called and elected out of the rest of the nations of the earth, to be the holy and peculiar people of GOD, according to the good pleasure of His will. They were redeemed from their captivity in Egypt by mighty wonders and signs. They were baptized in the cloud and in the sea; brought near to GOD in a holy covenant; fed with manna in the barren wilderness and supplied with rivers of water from the smitten rock; guided by the pillar of cloud and of fire; taught by many Divine ordinances of holy worship and statutes of Divine wisdom; delivered by many great miracles from strong and fierce enemies; brought through much tribulation; till at last they were led through the swollen river into the promised land, which was the glory of all lands.

In all which particulars, as we have seen, their history typified the chief circumstances belonging to the

infinitely greater and more marvellous salvation of the Church of CHRIST, the true Israel of GOD, the great antitype.

The peculiar privileges of Israel of old are briefly summed up by S. Paul in Rom. ix. 4: "*Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of GOD, and the promises.*"

Theirs was *the adoption*, or the election to be GOD's peculiar people, a privilege conferred on them according to the good pleasure of the Divine will, not for any goodness in them. (Exod. xix. 5, 6; Deut. vii. 6.)

Theirs was *the glory*, that is, of the Divine presence; as in the pillar, and over the mercy-seat, where the special presence was visible.

Theirs were *the covenants*; namely, those given to Abraham, Isaac, and Jacob, their Fathers; and the great covenant of Sinai.

Theirs was *the giving of the law*; no other nation had the law of GOD so plainly revealed to them as Israel had.

Theirs was *the service of GOD*; they alone possessed the true worship of the living GOD, and had the Divinely instituted rites for His holy service.

Theirs too were *the promises*: of victory over all their enemies, of rest in Canaan, of the blessing of the Most High, and above all, of the MESSIAH Himself.

In all which respects *we* now enjoy the peculiar privileges of GOD's chosen people in the Church of CHRIST, in a far more full and spiritual meaning, in the true Israel.

We have been *redeemed* from the curse of our fallen state by the mightier miracles of GOD Incarnate.

We have been *called and elected* out of our natural state, at our Baptism in the true red sea, and brought into the Church of GOD, and *adopted* to be His chil-



dren, not for any righteousness of our own, but only according to the good pleasure of the Divine will, through the merits of our Great Redeemer.

We have *the glory* of the Divine presence, through the Incarnation of the Eternal SON and the coming down of the HOLY GHOST; in every lawful assembly, there is He, the LORD Himself, specially present, through the SPIRIT.

We have the holy *covenant* of GOD, into which we were admitted at our Baptism, which sacrament is the Divinely appointed seal of the new covenant of grace, which covenant is also renewed to every penitent believer in the other sacrament.

We have *the giving of the whole law*, including the Holy Gospel as well as the Old Scriptures.

We have the peculiar *service of GOD*, in Divinely instituted ordinances of holy worship.

And we have *the promises of GOD*, of rest in the true Canaan, and of the second coming of the LORD GOD Incarnate, bringing His eternal rewards with Him.

The Christian Church is now in very fulness and reality, all *that* which Israel of old was in figure and type. The old names of Israel are now all used and applied to the Church of CHRIST, only with new fulness of meaning. The type has passed into the anti-type. Believers in CHRIST are now called *Abraham's seed*, and *Israelites*; Gal. iii. 29, and vi. 16; Eph. ii. 12, 19; even though of Gentile birth according to the flesh. Compare Exod. xix. 6 with 1 S. Pet. ii. 5 and 9. And consider the description of the Christian Church in Heb. xii. 22, &c. We are to learn our present gifts and privileges by looking back on those of the Church of old as types of ours.

*The object* for which all our special gifts are bestowed upon us is that we should be *holy*, and so

should *show forth the praises of GOD* in the world. (Compare Lev. xx. 26 ; 1 S. Pet. i. 15, and ii. 9.)

As in the holy and elect nation there were many unbelieving and disobedient Israelites even from the first ; so now in the Church of CHRIST on earth, which is the antitype of Israel of old, there are many evil members, many barren branches in the true vine, whose end will be to be taken away. (S. John xv. 2.)

As in Israel of old there were twelve Patriarchs, the heads of the tribes of the LORD ; so also in the New Dispensation of the Church of GOD, we have twelve Apostles, the spiritual Fathers of the twelve tribes of the true Israel, the twelve foundation stones of the city of GOD, the New Jerusalem ; (Rev. xxi. 14 ;) still sitting on twelve thrones judging the twelve tribes, according to the express promise of the Divine Head of the Church, (S. Matt. xix. 28 ;) for as He Himself is now sitting in the throne of His glory, and the regeneration has begun, they also are sitting on their twelve thrones, in the midst of the true Israel, in the fulness of that Apostolic Power which is held by their successors in the ministry of the Holy Catholic Church, according to the express promise of our LORD given to them, as He was on the point of ascending to the throne of His glory ; "*Lo ! I am with you, always, even to the end of the world.*"

And in the heavenly society above, all are united into one in CHRIST, as is represented by the *four and twenty* Elders, shown by the SPIRIT to S. John, around the Throne of GOD.

The practical lessons to be learnt by us from this great parable and type, the principal type of Holy Scripture, are expressed in 1 Cor. x. and in Heb. iv.

#### LIV. THE CITIES OF REFUGE.

Moses was commanded to appoint six cities, as cities of refuge, to which the manslayer might fly and be safe from the avenger of blood, if he had killed any one without malice or design. (Numb. xxxv.)

These cities belonged to the priestly tribe of Levi. They were to be situated conveniently, so as to be near to all. The roads to them were to be prepared by public authority. In the city the manslayer was safe; but therein he was to remain, until the death of the High Priest, when he was at liberty to go wherever he pleased.

Here is a type of a guilty sinner, flying from the avenging power of Divine Justice to the true City of Refuge, the merciful SAVIOUR of sinners.

The way of access to Him is open and broad. He is not far off from any one of us. In His Priestly Office He is ever ready to succour and save us, even all who truly turn unto Him and earnestly fly for refuge to lay hold on the hope set before them.

By His death it is alone that we guilty sinners are set free from bondage and confinement, and obtain the glorious liberty of the sons of God.

#### LV. THE SEVEN NATIONS OF CANAAN.

The Israelites could not take possession of their promised inheritance, except by fighting against and destroying the nations that dwell therein. Those seven nations were all mighty and numerous, stronger than Israel. Yet Israel was to destroy them utterly and dispossess them. (Deut. vii. 1, 2.) They obeyed

the Divine Command however only partially. They did not wholly destroy the wicked nations of Canaan. But they dwelt among them. (Judges iii. 5.) And this became a great snare to them continually, scourges in their sides and thorns in their eyes.

This represents to us in an allegory that Christians cannot attain unto the promises of God, unless they fight against and overcome those lusts and sins which war in our members, which war against the soul. The kingdom of heaven can only be taken by violence. To make any league with these enemies of our souls is utterly forbidden us. Through the spirit we must mortify the deeds of the body and crucify the flesh, if ever we would enter into rest. The seven nations of Canaan typify the seven deadly sins, pride, envy, wrath, gluttony, lasciviousness, covetousness, and sloth.

But how many Christians are content with a very partial victory over their old sins. How many sit down to rest and ease before they have destroyed the subtle enemies of their souls in a true and effectual repentance.

*"The children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites."* O wretched short-coming of the LORD's redeemed people, when we are commanded to bring even *every thought* into obedience to JESUS CHRIST! (2 Cor. x. 5.)

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## LVI. THE JUBILEE.

This Divine Institution was very remarkable and prefigurative. The Sabbath days followed each other, and had a higher fulfilment in the Sabbatical year.

The Sabbatical years followed one another, and had also a higher fulfilment in the year of Jubilee, the great year of rest, deliverance, and release. And this itself was typical of the kingdom of the MESSIAH, in which it has also now its own higher fulfilment. For the years of Jubilee followed one another, till at last its antitype came, and GOD was manifested in the flesh. Our LORD's very first sermon in the synagogue at Nazareth consisted in announcing that "*the acceptable year*" was then come. (S. Luke iv. 16.) Our LORD's kingdom, the Christian Church, is therefore the Great Sabbath, the true Jubilee on earth, which all those Sabbatical days and years prefigured. We are now living in this very kingdom, the full dispensation of the HOLY GHOST, the kingdom of peace and joy indeed to all its true members.

It is not however to be doubted but that this present fulfilment is only itself an earnest of that highest of all fulfilments, when the perfect number of sevens shall be accomplished, and that "*rest which remaineth for the people of God*," be revealed in Eternal glory, in never ending Jubilee. Then the LORD "*shall send forth His Angels with a great sound of a trumpet, to gather His elect from the four winds*;" then His glory shall appear, and His kingdom come in all its power and fullness.

The year of Jubilee was ushered in by the blowing of trumpets on the great day of atonement, that peculiar day on which the future sacrifice of CHRIST was so remarkably prefigured by many express types; and this signifies to us that our Jubilee began by the atonement of our LORD JESUS CHRIST. And the blowing of the trumpet was typical of the preaching of the Gospel thenceforward.

In the year of Jubilee, the very land was to rest; the insolvent debtor was delivered from his creditor;

the hired servant regained his liberty, and inheritances alienated reverted to their original owners. And all these particulars are easily seen to be most significant of the blessings now granted in the kingdom of CHRIST.

Blessed are the people who know the joyful sound of the Gospel trumpet, in this day of salvation, this acceptable time.

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#### LVII. SAMSON.

Some circumstances attending the birth of Samson seem to bear a likeness to those attending the birth of our great Deliverer, especially as it was announced to his parents by the angel of God.

As Samson also was a Nazarite unto God all his life, so was our SAVIOUR separate from sinners, whose meat and drink all His life was to do the will of God. And there seems to be a reference to this point in the history of Samson in S. Matt. ii. 23, "*He shall be called a Nazarene.*"

In the manner in which Samson defeated the Gazites, breaking the gate of their city, and carrying away the posts and the doors of the gate, bar and all, to the top of a hill, we may see a figure of our Almighty SAVIOUR's resurrection from the dead, when He broke the power of the grave and ascended up into the high mount of glory.

But the *chief* particular in which Samson was a type of our Almighty SAVIOUR consists in his prodigious strength, and the wonderful feats he displayed in delivering Israel, and that especially *in his death*. For he was betrayed and sold by a pretended friend; he was bound and mocked, and he made his grave with

the wicked. But by his death he destroyed his enemies, and triumphed over them in it. So our SAVIOUR has by His death abolished death. His death is our life. By His cross and passion we triumph. Through death He destroyed him that had the power of death; and having by His cross spoiled principalities and powers, He opened to us the gate of everlasting life, leading captivity captive. (Col. ii. 15, Heb. ii. 14.)

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#### LVIII. DAVID.

As David was born in the town of Bethlehem, which was therefore called the City of David, so also was our SAVIOUR the son and LORD of David.

In his *sufferings* David was a remarkable type of our LORD. At first he abode in retirement at his father's, where he kept the flocks of sheep, before he became a shepherd of men. But as soon as he began to act in public, his life was little else than one continual warfare and affliction. His brother spake very roughly to him and hated him; and the persecutions he suffered from Saul were similar to those that our LORD suffered from Herod, who feared for his own throne as Saul did for his. And the passage of David with his sorrowful attendants over Kedron, when he was obliged to fly from his own city by his rebellious son, was a picture of our SAVIOUR's passage over the same brook to the garden of sorrows where He was betrayed by His own familiar friend, as David was by Ahithophel, and both the traitors came to the same end.

In his *victories* also David prefigured our SAVIOUR. In his renowned conflict with the giant Goliath, whom

he overcame by means that seemed so little likely, he was a type of our LORD enduring the temptation of Satan, the great adversary of the Israel of GOD, whose power was destroyed by the cross, a means which seemed no way likely to gain so great a victory.

Great was the power and the glory to which David was raised from little beginnings, even as GOD hath highly exalted our once suffering SAVIOUR; who having endured the cross, is now set down in the throne of glory at the right hand of the Majesty on high. Now One has been born at Bethlehem, in a lowly and humble condition, whom GOD has chosen to be Governor of His people, to be the Head of His Church, whose kingdom shall have no end. For GOD was pleased to make a sure covenant with David that his throne should endure for ever. (Ps. lxxxix. and cxxxii., 2 Sam. vii. 16.)

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#### LIX. SOLOMON.

The words spoken by Nathan the prophet concerning Solomon, "*I will be to him a Father, and he shall be to Me a son,*" are applied in the New Testament to our SAVIOUR. (Heb. i. 5.) And there are several points in the character and history of Solomon that are typical of One greater than Solomon.

He asked for *wisdom* from GOD, as the best gift; and having obtained the excellent gift he became a figure of Him who is Himself the Eternal Wisdom. The queen of the south who came to hear the wisdom of Solomon will rise up in the judgment day to the eternal condemnation of those who neglect to hear the wisdom of Him in Whom are "*all the treasures*



*of wisdom and knowledge.*" For what are the wise sayings of Solomon to the Divine instruction of our SAVIOUR?

To the wisdom of Solomon we may add his *wealth*. He made silver as the stones in the street at Jerusalem. But who shall declare "*the unsearchable riches of CHRIST?*" It will take up all eternity to count them. It will amaze the saints with new amazement for ever to behold the exceeding magnificence of His court, the stupendous glory of His kingdom. Even Solomon in all his glory was not arrayed in so much beauty as some of the lilies of the field are. If, then, GOD's works are such even in this outer world, what will be the splendour of His inner courts?

Moreover, in the great *extent* of his kingdom, Solomon was some type of the MESSIAH, whose kingdom ruleth over all.

And as in the days of Solomon there was abundance of *peace*, even so the kingdom of the MESSIAH is one in which there is peace indeed, not such as this world giveth, but true, and enduring, and complete.

Lastly, Solomon was chosen by GOD to build Him a house that He might dwell in it continually. And as the builder of this holy temple, he is a type of our LORD JESUS CHRIST, who is the Builder of the true Temple of GOD, the Church. He is the true Solomon who builds this holy house not with dead but with living stones; which being fitly framed together grow into a holy temple in the LORD, a spiritual house, in whom "*we also are builded together for an habitation of God through the Spirit.*" (Eph. ii. 22; 1 S. Pet. ii. 5.)

For know ye not that ye who are baptized into CHRIST are the temple of God? (1 Cor. iii. 16.)

And when all the living stones of this spiritual house are cut and hewn in this outer world, and the number of the elect is accomplished, then will the glory

of the LORD be openly revealed in the midst of His house, and He will dwell therein for ever. Then the LORD Himself shall be our everlasting Light, and our God our glory. (Isaiah lx. 19.)

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## LX. ELIJAH.

That Elijah was an express type of the great forerunner of the MESSIAH is known to all. The angel who foretold the birth of the Baptist said, "*He shall go before the LORD in the spirit and power of Elias.*" And our LORD Himself said of him, "*This is Elias, which was for to come.*"

The resemblance is great in many respects; of which the chief are the following.

Even as to their *personal appearance*, we read (2 Kings i. 8,) that Elijah was "*a hairy man, and girt with a girdle of leather about his loins;*" which we also read of S. John the Baptist.

In their *manner of life* they were alike, retiring very much into the wilderness, where they were fed in solitude, practising habits of much prayer and fasting.

They were both raised up for the great work of *reforming the people and calling them to repentance*. They turned the hearts of the disobedient to the wisdom of the just; Elijah especially at Mount Carmel, and S. John receiving multitudes to the baptism of repentance at the Jordan.

They both lived in times of great degeneracy *under very wicked kings*, who persecuted them and sought their life, who were also both stirred up to do so by wicked women. They both suffered greatly for boldly rebuking vice even in kings.

They were especially alike *in spirit and in power*, being exceedingly jealous for the LORD GOD, and turning the hearts of many in true repentance.

In several respects Elijah seems to be also a type of our LORD Himself. His ascension into heaven especially was a type of the most triumphant ascension of our SAVIOUR into the heaven of heavens, when the multitude of the angelic host attended, and the everlasting doors were lifted up, and the King of Glory entered in, the LORD GOD incarnate. And then followed, according to the type, the promised outpouring of the HOLY SPIRIT upon all flesh, and the barren land was healed and made fruitful indeed unto GOD.

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#### LXI. NAAMAN.

In the history of Naaman let us see first of all a type or figure of a sacrament.

A certain outward action was enjoined upon him by the prophet of GOD, and then a promise was given him that thereby he should be cleansed of his leprosy. Yet the outward action had *no virtue* of its own to give that cleansing. The cleansing came from GOD alone; yet GOD promised to give it only in that outward action. Until Naaman submitted to wash himself in the little stream of Jordan, he could obtain no cleansing. That little stream of Israel was appointed to convey the cleansing,—not the mighty rivers of the world.

This was like a sacrament to Naaman. There were *two parts*, the outward and the inward part; and the two were joined together only by the appointment of GOD. This is the essential character of a sacrament.

The cleansing of Naaman was a type of our cleansing in the sacrament of baptism; for the leprosy is always a type of sin, and in that sacrament it is expressly said to us, by the command of God, "*Wash, and be clean,*" (Acts ii. 38, and xxii. 16.)

The natural water, the outward part of the sacrament, has no virtue of its own to cleanse us from sin; but by the institution of CHRIST, the inward part of the sacrament is then given to us, even an application of His most precious blood, which *cleanseth from all sin*. The outward part is only very simple and common, that we may thoroughly confess and feel that the excellency of the power is only of God.

But there are many like Naaman still, who think scorn of the simplicity of the outward part of the command of God. They rather seek their healing in the great and noisy Abana and Pharpar of the world, than in the little silent stream of Israel. They seek God's presence in the wind, and in the fire, and in the earthquake of nature, rather than in the still small voice of His own ordinances.

The cleansing of Naaman the Syrian leper was also prefigurative of the reception of the Gentile sinner into the Israel of God. In this sense our SAVIOUR spoke of it to the Jews in His first sermon at Nazareth; who, seeing our LORD's meaning, were very angry, for they could not bear the very least thought of the reception of the Gentiles. But now is this very gift granted to us, that we, *sinner of the Gentiles*, should believe in and receive *one baptism for the remission of sins*. Now *we* are cleansed, whilst *they* are rejected, as Gehazi was, the evil-minded attendant upon the prophet of God.

## LXII. JONAH.

Our SAVIOUR Himself gave this sign unto the Jews, "*As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.*" (S. Matt. xii. 40.)

The sailors cast Jonah overboard that they might save themselves from perishing: and so we crucified the SON of GOD, and thereby we ourselves are rescued from eternal destruction.

Jonah was buried in a new kind of grave, but saw no corruption; and so our SAVIOUR in His burial was likened unto him, being buried where never before man was laid, and preserved from all corruption.

As Jonah was brought forth again on dry land on the third day, so did our SAVIOUR rise again the third day, according to this very sign that He had given. And therefore it is said that He rose again the third day "*according to the Scriptures,*" (1 Cor. xv. 4); because it is a well understood principle, that the various circumstances of the life and death of the MESSIAH were all typified and prefigured in the chief events that are recorded of the leading persons of the Old Testament history, and this was the chief event that happened to Jonas.

Then as Jonas went and preached repentance to the Gentile Ninevites, so our LORD went everywhere by His Apostles, preaching that men should repent and be saved.

## LXIII. SOME PARTICULAR NUMBERS.

There seem to be many mysteries and sacred analogies contained in certain Numbers. Manifold events,

all of one certain class or character, are often connected in a wonderful manner with the same number. The infinite mysteries of the kingdom of the MESSIAH seem to be regulated by some hidden laws which sometimes appear related to peculiar numbers; as for instance, any one may easily perceive a multitude of events and circumstances in Holy Scripture, all of one character, viz. *all relating to trial or suffering for sin*, in connection with the number *forty*, or *four tens*.

Let us consider some of the different classes, according to the different numbers.

The number *one* is the natural symbol significant of Unity.

The Union of the ever blessed Three in One is of course the great unsearchable mystery of Unity. The Union of GOD and man in one. CHRIST is the great mystery of godliness; our one grand glory, prefigured by the union of soul and body in the first Adam. The Union of the Church with CHRIST, the Eternal SON incarnate, is also another infinite and amazing mystery, prefigured by the union of Adam and Eve; "*they twain shall be one flesh*."

The Unity of the Church, the mystical Body of CHRIST, is a fundamental article of our religion, put first by S. Paul in his brief enumeration of *the seven chief articles of Christian Unity*, in Ephes. iv. 4; "*There is one Body, and one Spirit, even as ye are called in one hope of your calling; one LORD, one faith, one baptism; one GOD and FATHER of all*." This Unity of the Body of CHRIST is called by S. Paul "*the Unity of the Spirit*." And corresponding to this inward essential Unity of the mystical Body of CHRIST, there ought also to be an outward and visible Unity in it throughout the world, of which Unity S. Paul uses the unity of all the members of the natural body in one body, as a figure or type. The Divinely ap-

pointed constitution of the visible Church, that is, of the Church on earth, if duly observed, would secure this visible Unity; for in each diocese there is one bishop set over us in the LORD, whom all Christians in the diocese are bound to obey, by the precept and institution of CHRIST; as we may plainly learn by an attentive consideration of the words written in S. John xx. 21; S. Matt. xxviii. 20; and Heb. xiii. 17. The ancient types of this Unity were such as the one ark, the one tabernacle in the wilderness, the one temple in Canaan. This visible Unity of the Church our LORD Himself also remarkably prayed for, in S. John xvii. 21; and the result of that Unity, "*that all the world may believe that Thou hast sent Me.*" For in all things relating to THE ONE GOD there ought to be a manifest Unity; some visible image and reflection of the Divine Unity itself, even as there is some likeness of the Divine Unity even in the works of the natural creation. So we must worship the one God in Unity, "*with one mind and with one mouth,*" for, "*by one Spirit are we all baptized into one body;*" and the Holy Eucharist, the centre of all worship, is the very sacrament of Unity, for, "*we being many are one bread and one body; for we are all partakers of that one bread.*" (1 Cor. x. 17.)

Unity, therefore, is significant of all the greatest mysteries of our religion.

The number *two* bears reference in its spiritual signification to the infinite mystery of the Divine incarnation; it often denotes the reconciliation and union of man with God, through the union of the Godhead and manhood in our Divine Head. Hence the *two* tables, teaching love to God and to man; the *two* covenants; the *two* sacraments, each one with *two* parts. The number *two* therefore also sometimes sig-

nifies the approach of the LORD GOD Incarnate; as He sent the twelve *two by two*, and the seventy also *two by two*, where He Himself was coming; and when He was about to enter as King into the Holy City, He sends *two* before Him; and to prepare for the Eucharist He sends *two*. The Baptist also sent *two* to inquire of His coming. By *two* in the Old Testament the rich foretaste of the Promised Land was brought into the congregation. *Two* were translated in the elder dispensations. And there are *two* witnesses in the last revelations. There were *two* silver trumpets for the priests to blow; and in the tabernacle the most sacred things were Divinely ordered to be made of *two* substances, betokening the *two* substances united in Him of Whom they all in some way spoke. On the great day of atonement *two* goats were to be used in the most significant ceremony; and in the cleansing of the leper *two* birds; and in many cases *two* turtle-doves or *two* young pigeons. Our LORD has made His Church of Jew and Gentile, having "*made both one*," "*making in Himself of twain one new man*." (Eph. ii. 15.) If *two* shall agree together, our LORD promises to grant their desire; and also to be in the midst where "*two or three*" are assembled together.

*Three* is a sacred number, having relation in its symbolical use to the Holy, Holy, Holy God. When it is incorporated into other numbers, as in *seven*, and in *twelve*, it carries its own infinite relationship with it.

*Three* angels appeared to Abraham, and yet he addressed them as one. *Three* measures were to be in the meat offering. *Three* great feasts in the year, at which all must attend. *Three* dispensations contain all the dealings of GOD with man; as the leaven leavened the *three* measures of meal; and as the first



most significant miracle of our SAVIOUR's took place on the *third* day. The holy order of the priesthood on earth has also always been *threefold* by the Divine appointment.

The number *four* signifies universality in relation to the world; as there are the *four* seasons of the year, "*the four corners of the earth*," "*the four winds of heaven*."

There is the one river of Paradise, parted thence into *four* heads to water all the world; a type of the *fourfold* gospel, whose sound is gone out into all lands, of which the *four* living creatures in Ezekiel, each one with *four* faces, are sacred symbols. The ark also, the altars, and the table, of the tabernacle, were all *four-square*, signifying a relationship to all the quarters of the earth. The heavenly city seen by Ezekiel and by S. John lay *four-square*. This is the first number which speaks of that which is external and worldly. *Three* is of God, *four* of the world. In the *fourth* seal there is the *fourth* living creature, with power over the *fourth* part of the earth, and the *four* sore judgments of God, all indicating *the manifold extent* of the Divine mystery. And *four* tens always denote a very full and complete period. The number 1600, in reference to "*the great wine-press of the wrath of God*," in Rev. xiv. 20, has, of course, its peculiar signification from the mystery of numbers, and indicates, perhaps *four tens*, multiplied by itself, the very fulness of all woe.

The number *six* is always connected with man and with toil, and with a principle of evil.

Thus man was created on the *sixth* day of the week, Adam, in whom all die; and on the *sixth* hour of the *seventh* day of the week, was CHRIST, the second Man,

forsaken, and the power of Satan was at its height. The wickedness of the old world was consummated when Noah was *six* hundred years old, and then came the deluge. David had *six* hundred men with him in his afflictions and wanderings. In the first battle between Israel and Judah there fell *six* times *six* men. The idolatrous image of Nebuchadnezzar was *six* cubits broad and *sixty* high. *Six* hundred and *sixty-six* talents was the yearly revenue of Solomon when he had fallen away to idolatry. So in the Revelations made to S. John, the *sixth* seal, the *sixth* trumpet, the *sixth* vial, are all connected with the power of evil, and with Antichrist. *Six* is the number of Antichrist, and *six* hundred *sixty* and *six* the number of the Beast. Yet the *sixth* leads on to the *seventh*, which is the number of rest and of holiness. So after *six* days of toil comes the *seventh* of rest; after *six* days the voice of GOD was heard in the mount; after *six* days CHRIST was transfigured; after *six* months news came to Elizabeth that GOD was to be made *man*, but yet a *Man of sorrows*; and it may be that all creation groans and travails in pain for an appointed period of *six*, waiting for the great regeneration and the eternal sabbath.

*Seven* is very frequently used in connection with rest and sanctification even from the very beginning, as every diligent reader of the Holy Scriptures must have observed. The division of time into periods of *seven* is constant. At the beginning GOD sanctified the *seventh* day, as a day of rest and holiness. Afterwards He caused to be instituted the *seventh* month in each year as a sacred month; and every *seventh* year as a year of rest and release from toil; and every *seventh* recurrence of that *seventh* year as the great year of jubilee; all probably foreshadowing the consummation of all things in the perfect *seventh* period. There are also many things connected with this number wor-

of note, as being full of significance and mystery. The ark rested in the *seventh* month on the mountains of Ararat. On the *seventh* day the leper was to be clean. The golden candlestick in the sanctuary had *seven* lamps; there were *seven* trumpets to be blown around the walls of Jericho for *seven* days, and on the *seventh* day *seven* times; there were seen by S. John in holy vision *seven* spirits, *seven* candlesticks, *seven* stars, *seven* seals, *seven* angels, *seven* vials, &c. The blood of the sacrifice was to be sprinkled *seven* times on the mercy-seat, and at many other occasions. Naaman was bid to wash in Jordan *seven* times. And there are the *seven*-fold gifts of the Spirit; and there are *seven* petitions in the LORD'S Prayer. *Seven* is thus the number, which, being compounded of *three* and *four*, often carries with it a sense of complete sanctification unto God.

The number *eight* is connected with the renovation and regeneration of all things.

By the Divine foreknowledge the ark rested on the mountains of the new world on the *seventeenth* day of the seventh month, which was the day on which our Great Redeemer arose from the dead, the *eighth* day indeed, in which He raised all His Church into a new world. Then Noah came forth, the *eighth* person, the new head of the world, after it had been washed clean by the deluge.

As the passover was sacrificed on the fourteenth day of the seventh month, on which night the Israelites began their march out of Egypt, it is most probable that they passed through the Red Sea on the *seventeenth* day, for so all would correspond in type and figure with the day of the resurrection. For our baptism is a partaking of the power of the resurrection of our Divine Head. (Col. ii. 12; 1 S. Pet. iii. 21.)

The firstlings of the flock and of the herd were to

be consecrated unto God on the *eighth* day after their birth; and with the same signification on the *eighth* day after birth every Israelite was to be circumcised, so entering into covenant with God, and beginning *a new state of being*. Although pronounced clean on the *seventh* day, it was not till the *eighth* that the leper was to begin his life again as an Israelite. After a week of weeks then came the feast of Pentecost, the forerunner of our Whitsunday to the very day, when the HOLY GHOST came down to begin the Church of CHRIST, to open the new dispensation here below, to begin the new creation of men in CHRIST the second Man. On that great *eighth* day the HOLY SPIRIT began to create the mystical body of CHRIST. Then men were first made members of the Incarnate LORD God. How, therefore, should we reverently observe that wonderful day, pointed out and consecrated for ages beforehand by the ancient festival.

*Ten* is a symbol of fulness and completion. As the whole numerical system is made up of a repeating series of *tens*, the number *ten* is a natural representative of the whole, and so must plainly denote *the whole* of any thing, when it is used in a symbolical sense. So there were *ten* plagues upon Egypt, denoting a *complete* series of them until their object was accomplished. In the wilderness the Israelites are said to have provoked God *ten* times; that number *filled up* the measure of their sins. So also as the *whole* increase is denoted by *ten* parts, the *tenth* was sacred to God, in token that *all* belonged to Him; and by this rule of course should we still offer to God of our substance. When God delivered His will in a certain number of distinct Commandments, He gave *ten*, as forming *one complete whole*, for a guide to all our duty. On the *tenth* day of the first month the pas-

chal lamb was to be taken up. On the *tenth* day of the sacred month was the great annual expiation or atonement made, "*for all their sins once a year.*" On the *tenth* day of the first month did the Israelites come up out of Jordan. In the *tenth* day of the *tenth* month was Jerusalem besieged and taken, the measure of its iniquity being full.

When the other numbers are multiplied by *tens* they receive commonly an intensity and fulness of signification.

Ten multiplied by itself signifies the innumerable multitude, as in Dan. vii. 10.

*Twelve* seems naturally to denote a kind of completeness in that which is finite; as there are *twelve* hours in the day, and *twelve* months in the year. Being, however, made up by the *four* of the world multiplied by the sacred *Three*, it has in many places of Holy Scripture great mystery connected with it. It speaks sometimes of the Divine Presence sanctifying the world. The *twelve* therefore relates to the Church in the world, and *twelve* multiplied by itself is the Church perfected. The *twelve* is the fourfold world in the faith of the Trinity. So *twelve* tribes made up the Israel of old; and now *twelve* Apostles are the foundation of the Church; and at last there are first sealed *twelve* times *twelve* thousand; and there are twice *twelve* elders around the throne. Our LORD also speaks of "*twelve legions of angels,*" which perhaps refers to the complete number of the heavenly hosts. It was at *twelve* years of age that it is first granted to us to hear our SAVIOUR speak; and His first words are, "*Wist ye not that I must be about My FATHER's business?*" by these His first words beginning His perfect and complete obedience.

The number *forty* occurs in Holy Scripture very frequently in connection with many great events. It usually signifies a state of punishment for sin, absence from rest, or a state of trial and probation. It points to the period of man's probation on earth, either as the average length of human life, or as marking the period beyond which there is little or no hope of any real conversion to God. It is a very full period of *four tens*. "*Forty years long was I grieved with this generation.*"

For *forty* days did the flood descend. For *forty* days did Moses fast in the mount, and that twice. For *forty* days did Elijah fast; and for *forty* days he went through the wilderness to the mount of God in the strength of that heavenly food. There were *forty* days for purification, before presentation in the temple of God; and *forty* stripes were appointed for sin. *Forty* days were the spies searching out the land; and for *forty* years did the Israelites wander in the wilderness of temptation between Egypt and Canaan. For *forty* days did Jonah preach repentance to the Ninevites. For *forty* days and nights did our LORD Himself fast in the wilderness; and for *forty* days did He stay down here below after His resurrection; and for *forty* days still is the great fast of the Christian Church; and *forty* years is the period of our probation here below, that we may be purified for the presence of God.

*Forty-two* is a number of evil and of Antichrist. It is the same as the *three years and a half*; compare Dan. vii. 25, and xii. 7, with Rev. xi. 2, and xiii. 5, and both of these periods are the same as the 1260 days of Rev. xi. 3, and xii. 6. *Six* is of evil and of Antichrist, and being multiplied by *seven* gives the *forty-two*. When Elijah was absent in the wilderness

there was no rain for that period. *Forty-two* children were cursed by Elisha, who was the type of the Christian Church. *Forty-two* were the journeyings of Israel in the wilderness. (Num. xxxiii.) This, too, was the period of our LORD's ministry. And this is the period perhaps which the LORD's Body, the Church, is now fulfilling.

Much more concerning the symbolical use of numbers may be found in the *Notes on the Apocalypse* by the Rev. Isaac Williams.

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#### LXIV. THE EVANGELISTIC SYMBOLS.

The four living creatures which are described in Ezekiel x. and in Rev. iv. appear to be the same, and are generally taken to be remarkable symbols of the four Evangelists. For what more eminent service has been rendered to the kingdom of the MESSIAH than that rendered by their Ministry? What greater manifestations of God in the flesh are there than in their Gospels? What holy creatures and instruments of God more worthy of sacred figure and prophetic symbol?

In the four living creatures we perceive emblems of our LORD's Kingdom, of His Priesthood, of His Manhood, and of His Godhead.

The Lion, as the regal animal, the emblem of Judah, is the sign of our LORD's *kingdom*; and this is very remarkably set forth in S. Matthew's Gospel.

The Ox or Calf, as the sacrificial animal, sets forth *the priesthood or atonement* of our LORD, which appears especially in S. Luke's Gospel.

The Man, sets forth the *Incarnation or Manhood* of our LORD; and that may be particularly observed in S. Mark's Gospel.

The Eagle, soaring highest, sets forth our LORD's *Divinity*; and this especially appears in S. John's Gospel, even at the very beginning.

A full description of these symbols may be found in *The Study of the Gospels*, by the Rev. Isaac Williams.

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### CONCLUSION.

In all the leading persons, and events, and institutions of the elder dispensations, we behold then some propheticall likeness of the person and the offices and the kingdom of the MESSIAH. All was so arranged by Divine foreknowledge as to bear continual reference to what was coming. The One Great Person and Kingdom of the LORD GOD Incarnate were manifested beforehand in manifold types and figures. The Holy Scriptures throughout testify of *the CHRIST*. They all pointed to a wonderful future. No other writings in the world did this: writers a thousand years asunder; events and persons as unconnected as possible, and Divine Institutions the most peculiar and remarkable, and full of minute circumstances; all full of one idea; all pointing to one fulfilment. How strong a foundation for our faith in the LORD JESUS! How unassailable! What can anyhow be conceived more firm and secure? For in Him all types and prophecies are exactly fulfilled. Thus had GOD been preparing the way throughout for this last dispensation.

Nor must we conceive for one instant that the great future, prefigured from the beginning and partially



revealed, has reference to anything less than the universe. It was prophesied of in relation first of all to one little spot on the earth's surface, and to one little nation, who were the diligent keepers of the sacred oracles; but it is in reality now related to the whole world, and to all nations, even to *all families of the earth*, according to the original promise. And not only to this world and all mankind, but to the whole universe; for by the Church of CHRIST the manifold wisdom of GOD is made known unto all the superior powers of heaven. Eph. iii. 10.

The Incarnation of the Eternal SON must needs affect the whole being of the universe, and is full of unspeakable mysteries yet to be revealed. His mystical body, the Church, has yet to be presented unto Himself, made perfect; the great marriage feast of the King's Son is yet to come; the eternal jubilee of all the sons of GOD.

In the midst then of the amazing miracles and the infinite mysteries of the dispensation of the HOLY GHOST are we now living, in the kingdom of Heaven upon earth, the very kingdom of the LORD GOD Incarnate. O let us with such earnest diligence use our infinite gifts, that in the day of His second appearing, we may be found clothed in the wedding garment; so that being even now conformed to the Image of the SON of GOD, we may be then counted meet to enter into the glories of His presence for ever; through the infinite merits of the one Sacrifice, and through the glorious sanctification of the HOLY GHOST.



